

World Call and Religious Education

Every year since WORLD CALL was established the November issue has been a special religious education number. This is the ninth one. And each time Robert Hopkins has declared, "That's the best number of WORLD CALL you ever published!" He ought to know for he has had quite a hand in making each one, and of course that keeps the editors from contradicting him!

Three other special numbers: Christmas, Easter and Children's Day are real religious education numbers. In addition to all of this WORLD CALL delights to promote and report every regular and special enterprise of religious education such as conventions, conferences, programs, methods; daily vacation church schools and week-day religious education. For the convenience of those who are using the Uniform Sunday School Lessons we carry for each weekly topic an expertly selected and prepared missionary illustration that links the lesson with our own time.

In the last analysis and essentially, everything that appears in WORLD CALL is religious education material. Missions, education and benevolence are the very life of the Christian religion. Directly or indirectly, therefore, not merely November, but every other issue is a religious education number of WORLD CALL.

Have You Seen

The new WORLD CALL pageant, "Living Pictures"? Fourteen of the most striking WORLD CALL covers are reproduced as "living pictures" with interpretative messages. The idea for such a pageant originated with Mrs. Mayme Williams of Landale, Illinois, who tried the plan in her own church with great success. The pageant is adapted to any size assembly room and is easily put on with only two rehearsals. Copies are free upon request. Write for one today and plan for a WORLD CALL evening in your church as a stimulus for "WORLD CALL for Christmas gifts!"

The St. Louis Tornado

As all the world knows by now, St. Louis was visited by a 100-mile-an-hour tornado on September 29. The fine residential district of the city that was laid in ruins ran midway between the offices of the United Society and the Christian Board of Publication. If the path of the cyclone had deviated half of a mile either way it would have swept over one or the other of these two brotherhood houses. None of our churches were badly damaged, although the First Church was in the heart of the stricken district. Approximately fifty families among our membership suffered losses, but no one was killed.

WORLD CALL

International Magazine for Disciples of Christ

Published Monthly by

UNITED CHRISTIAN MISSIONARY SOCIETY

425 DeBaliviere Avenue, St. Louis, Missouri

Including

American Christian Missionary Society      National Benevolent Association  
Christian Woman's Board of Missions      Board of Church Extension  
Foreign Christian Missionary Society      Board of Ministerial Relief

Representing also

Board of Education      Board of Temperance and Social Welfare  
309 Chamber of Commerce Bldg.,      821 Occidental Bldg., Indianapolis, Ind.  
Indianapolis, Ind.

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Subscription price \$1.50 per year net in advance; 15 cents per copy; no club rates, no commissions, no complimentary list.

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Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

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### CYNTHIA PEARL MAUS

Known and loved wherever Christian youth assemble in North America; author of *Youth and the Church*, *Teaching the Youth of the Church* and *Youth Organized for Religious Education*.





# WORLD CALL

the quarterly  
back  
mysticism



A Sunday School  
Class in India

E IX

NOVEMBER, 1927

NUMBER 11

## The Pebble in the Path

A SMALL boy, on vacation with his family, pushed his Kiddie Kar aimlessly along a mountain path. Where the road forked it was not the child's choice but a mere pebble in the path that decided the way he went. This was not a matter of indifference, for one led to the verge of a cliff and the other through a pleasant meadow.

Two boys lived side by side in the same sort of homes with the same kind of indifferent parents. One day a man met one of them in the street and took him to Sunday school. Before the little fellow was old enough to think of asking his playmate to go with him the family moved away. He continued to attend the church school, the other never found the way. This made a difference, for crime draws no recruits from Bible school ranks. A pebble in the path decided the way.

In every city there are streets along which no one ever goes to gather the children into God's house. In every county there are roads on which no one ever echoes the church bell's call. And yet, on adjoining streets and roads live men and women who could and would be the messengers of God's grace, if they only knew their day of opportunity. They too are letting the pebble in the path decide.

Such facts as these prove anew that we must organize, energize and advertise to start and to maintain the most obviously necessary work. Self-starters are rare in the Kingdom of God as well as in the kingdoms of this world, and perpetual motion has not yet been discovered in either realm. Christian workers who go after men and women often meet with stubborn resistance, but in the case of the child there is no more than a pebble in the path.

Miss Mary Campbell brings from India two illuminating stories out of the life of G. L. Wharton, pioneer missionary of the Disciples of Christ in that

land. Mrs. H. P. Gamboe (Frances Waller), one of the younger missionaries there, says that her decision to be a foreign missionary was formed when she was six years old and Mr. Wharton, visiting in her home in Kentucky, sat on the floor as the people of India do and told stories of that land.

The other instance was out there in the land of his labor. From time to time Mr. Wharton visited an influential Braham near Harda. Each time before leaving, he would say to the small son of his host, "Narayan, God is calling you." Finally the boy bought a New Testament, read it secretly, ran away from home to attend a Canadian Presbyterian school and endured disinheritance to become an evangelist of Christ. He has won hundreds to the faith and gives G. L. Wharton credit for laying in his path the pebble that turned him toward the living God. Wharton died without knowing of these and hundreds of other sheaves from his sowing, but this is only another incentive to such interest in little children.

FOR some years the chief emphasis in religious education in North America has been concentrated upon organized classes for adults and young people, where the results seemed most immediate and important. Now these classes are finding that their finest field of service is among the children, not only by increasing the attendance and improving the teaching in their own schools, but also by organizing other schools and by reaching out through their missionary offerings to distant places in their own country and to the farthest parts of the earth. They are placing determinative pebbles in the paths of little children all round the world; the simplest and the most glorious enterprise permitted to the sons of men!



## Church Union in China

**T**HE NEW YORK TIMES of October 3 gave front page, top, double column space to a cablegram from Henry F. Misselwitz, its Shanghai correspondent, reporting the union of Presbyterian, Congregational and fourteen other groups of denominational churches to form the Church of Christ in China, composed wholly of Chinese. The union is said to have the approval of the American boards, the Presbyterian leader, E. C. Lobenstine, one of the secretaries of the National Christian Council, having just reached Shanghai from New York. It stated also that a thousand congregations in sixteen provinces of China and including a third of the Protestants of the country are represented. The twelve hundred missionaries affected are to continue with little change of function for the present, acting in an advisory capacity rather than with direct authority.

## W. E. M. Hackleman

**T**HE most widely known of all song leaders of the Disciples of Christ for many years past, W. E. M. Hackleman of Indianapolis, was killed in an automobile accident October 2 at St. Elmo, Illinois, on his way to the state convention at Springfield where he was to have led the singing.

Mr. Hackleman specialized in convention singing and his gracious service had been accepted without direct compensation, both by the international and by the larger state conventions, just as that of J. H. Fillmore had been previously and is yet occasionally. Like the Fillmores he was also a publisher of hymn books, his last product in which he took especial pride having been reviewed in October WORLD CALL.

He was always genial and perennially youthful. In recent years he had given much attention to other fields of religious art, in these as in music striving to bring only the best to the church. Bethany Park, Indiana, was another of his enthusiasms, and he was hoping to restore that assembly to its pristine popularity next year.

Mrs. Hackleman, a daughter of A. W. Conner of the family of prominent ministers, has been a loyal coworker with her husband and together they have made a happy home for their children, three daughters and a son.

## A, B, C, D

**A.** THE credentials of Jesus, certified to John the Baptist, were that he relieved human suffering and preached good tidings to the poor. Christ has commissioned his disciples to continue and enlarge his work. "He has made no other arrangement." The need of his healing touch and his life-giving word are nakedly and tragically manifest.

**B.** He has given us the means with which to meet

every want; not only the men and women to do the work and the money with which to support them, but also the marvelous modern facilities for reaching every point and item of need.

**C.** The universal testimony of those who have tried Christ's way confirms his declaration that it is more blessed to give than to receive. And next to the joy of giving is the joy of leading others to give; both relieving the want and enriching the giver.

**D.** Men and women, and more especially children, are ready to learn the Master's way of using money. November as Stewardship Month affords a fine opportunity for such teaching. The every-member canvass gives a chance to apply the teaching. (See page 54.)

## The Churches Gain

**S**TIRRED by recent reports that the churches are suffering severe losses in membership, officials of the Federal Council of the Churches of Christ in America have issued a statement declaring that the real truth is precisely the opposite. Figures are presented for twenty-five leading denominations, showing that they have grown almost fifty per cent in the last twenty years.

This statement was made, according to Dr. Charles S. Macfarland, general secretary of the Federal Council of the Churches, in response to many inquiries as to the validity and significance of the public announcement accredited to H. K. Carroll on July 30 that "the total yearly loss (of Protestant churches) would approximate about half a million."

"This estimate," said Dr. Macfarland, "has been completely misunderstood, because it had to do only with one side of the picture. It made no reference to the additions of new members year by year. For example, Frederick L. Fagley, of the Congregational Commission on Evangelism, was quoted as saying that about 30,000 members are lost from the rolls of that denomination annually, but no mention was made of the fact that some 75,000 are added to these rolls each year.

"There was never a time in the history of the country when so many people belonged to the churches, never a time when a larger percentage of the population were church members. From 1906 to 1916, in twenty-five principal Protestant denominations, the net gain in membership was 4,875,654. From 1916 to 1926 the net gain was 3,827,873. This is a gain of 8,703,527 during the last twenty years. In addition to making up all their losses from death, removal and other causes, the churches have made a net increase in membership of 46.4 per cent in twenty years. During these same twenty years, the increase in population of the country was 36.5. The churches, in other words, gained in membership much faster than the population."



# Getting Ready for Los Angeles

## The World's Sunday School Leaders Confer in Belgium

By ROBERT M. HOPKINS

THE World's Sunday School Convention is to meet in Los Angeles, California, July 11 to 18, 1928. In preparation for this convention, the executive committee of the World's Association decided a year ago that its annual meeting, which is ordinarily held in New York City, should be held in 1927 at some point in Europe, and that in connection with that meeting, arrangements should be made for fraternal visits to some of the national Sunday school organizations of Europe.

The British members of the executive committee accordingly undertook the responsibility of arranging for this meeting and for these fraternal visits. Heyst-sur-mere, a beautiful resort city of Belgium, on the shores of the North Sea, was selected as the place for the meeting of the committee. It is just a bit north of Ostend where the International Rotary Club held its 1927 convention this summer. Between Heyst and Ostend is the famous Brugge Canal, where Captain Carpenter and the British fleet in a most striking adventure successfully bottled up the strongest German submarine base in 1918, and thus helped to bring to an end the World War. Heyst was an important base of the German army, many of the fortified positions being still in evidence.

Representatives of fourteen nations assembled at the Heyst meeting and there gave earnest consideration to the problems that will come before the World's Sunday School Association in the Los Angeles convention. Much time of course was taken in effecting plans for securing a representative attendance at Los Angeles from all over the world. At the World's Ninth Sunday School Convention which met in Glasgow, Scotland, in 1924, there were over 3,000 representatives from fifty-two nations in attendance, and it is hoped that the Los Angeles convention may be even more largely representative of the Sunday school forces of the world.

Among the problems under consideration at the Heyst meeting, mention may be made of a few.

1. A widespread awakening has come in the cause of religious education all

The first Sunday school met in this little building in Gloucester, England



over the world. While the United States and Great Britain still lead all other nations in Sunday school enrollment and general efficiency, many other nations are stressing the cause of religious education as never before. Many of the new states of Europe, such as Czechoslovakia, Esthonia, Hungary, Latvia and Poland had representatives at Heyst telling of the wonderful development in their midst and plead-

ing for financial and moral assistance that would enable them to fully utilize their new opportunities. From many of the former heathen nations, the calls also came from indigenous Sunday school organizations telling of rapid growth and great need. Japan since the World's Convention held in Tokyo in 1920 has made remarkable progress under native leadership. India is calling for the World's Convention in 1932 and will be ready by that time with rapidly enlarging Sunday school forces to entertain the world. Korea under the leadership of J. G. Holderoft and James K. Chung, is perhaps developing a Sunday school constituency in proportion to population more rapidly than any other nation in the world.

2. The World's Sunday School As-



W. C. Poole—a native of Australia, a naturalized citizen of America and a distinguished preacher of England, who is president of the World's Sunday School Association



sociation was reorganized in Glasgow in 1924. Prior to that time it had been an association of individuals chiefly from America and Great Britain, interested in the holding of a world's convention and in spreading the Sunday school idea to all the nations. At Glasgow the association was made a federation of national organizations, a sort of league of nations, if you please, concerned with the Christian training and development of the children of the world. Who knows but that we have in this organization the agency that will ultimately banish war from the face of the earth! The following national organizations have already appointed their representatives to sit in this league of nations: Argentina, Austria, Australia, Brazil, Burma, Canada, Ceylon, China, Czechoslovakia, Denmark, England and Wales, Egypt, France, Germany, Holland, Hungary, India, Italy, Japan, Korea, New Zealand, Norway, Philippine Islands, Portugal, Scotland, South Africa, Spain, Sweden, Switzerland, Syria and Palestine, and the United States. The executive committee at Heyst sought to extend this goodly fellowship to many other nations.

3. As has been said, the two strongest units in the World's Association are Great Britain and America. Great Britain with Gloucester, the scene of the labors of Robert Raikes, is the mother of Sunday schools. America with her peculiar necessity for religious education that will supplement a public education limited by the principle of freedom of church and state, has proved the most congenial soil of the modern Sunday school. Cooperation between these two great powers has ever been most cordial, but there is need in the rapidly expanding world program for a better articulation of the leadership in America and Britain. It was proposed at Heyst to bring to the Los Angeles

meeting the recommendation that the International Council of Religious Education representing the forces of North America, and the British Committee representing the forces of England, Scotland, Wales and Ireland, be made the two coordinate wings of the World's Association. It is proposed that the association shall, after Los Angeles, function through these two sections, the North American section and the British section, with provision made for other sections as other national groups such as Australia may be found able to assume the necessary responsibilities. The plan includes the formation of a secretariat composed at first of two coordinate secretaries, one whose headquarters will be in New York and the other in London.

Following the Heyst meeting, the British and American visitors were paired off for fraternal visits to some of the Sunday school capitals of Europe. It was my good fortune to visit the Sunday school organizations in France, Denmark and Norway. The report of each visit is a story in itself. Pastor Jean Laroche with his "Societe des Ecoles du Dimanche de France" is doing a wonderful work among the Protestant forces of France. Long will I remember our most delightful conference held in the library of the historic Maison des Missions on Boulevard Arago in Paris from which nearly every Protestant French missionary has gone out to his field of service. Likewise the conference arranged by Bishop Ostenfeldt in his own home in Copenhagen with the Danish leaders, and the good day spent with Christian Svensen in Oslo, Norway, will long linger with me in memory. Such fraternal visitation is sure to promote world brotherhood.

Just before the American delegation sailed for



Here they are—the members of the World's Sunday School Association Executive Committee, assembled at the Grand Hotel de ala Plage, Heyst-sur-mer, Belgium

Back row (reading from left to right): W. Farey Chappell, Hugh Magill, Robt. M. Hopkins, Theron Gibson, G. P. Marang, (Holland) Gustav Luntowski (Austria), Adam Podin (Esthonia), Carey Bonner, S. C. Bailey, F. J. Tregilgas, Pastor Jean Laroche (France), Adolf Novotny (Czechoslovakia) L. W. Simms, John Victor (Hungary), and Hugh R. Munro. Front row (reading left to right): K. A. Jansson, (Sweden), H. G. Chessher, James Cunningham, Arthur M. Harris, W. C. Poole, D.D., James Kelly, Sir Edward Sharp, Bart., and W. G. Landes.



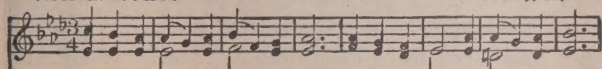
home, it was invited to visit Gloucester, England, by Carey Bonner, the Marion Lawrance of Great Britain. Gloucester is a city fraught with historic significance, but it is particularly interesting as the birthplace of the modern Sunday school. Here Robert Raikes did his work, beginning in 1780, and here he lies buried. The little building in which he held his first Sunday school still stands, and it has recently been purchased by the city for permanent preservation. It is in the

very shadow of the great Cathedral whose leaders in 1780 thought little of the work this great-hearted newspaper publisher was undertaking in behalf of the children of the slums that surrounded the beautiful temple. Today the name of Robert Raikes stands high in his home city, and this group of American visitors was officially received and entertained in the City Hall by the mayor and his counselors because we were there to honor their distinguished citizen.

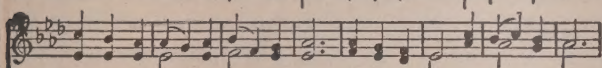
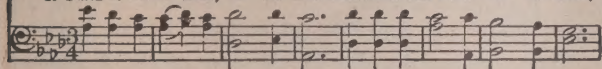
### Faith of Our Fathers!

Frederick W. Faber.

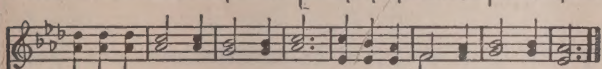
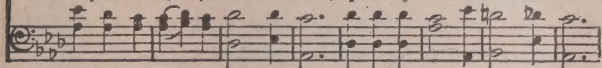
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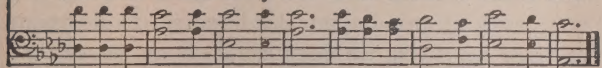
1. Faith of our fa-thers! liv-ing still In spite of dun-geon, fire and sword;
2. Our fathers, chained in pris-ons dark, Were still in heart and conscience free;
3. Faith of our fa-thers, God's great pow'r Shall soon all nations win for thee;
4. Faith of our fa-thers, we will love Both friend and foe in all our strife,



O how our hearts beat high with joy, Whene'er we hear that glorious word:  
How sweet would be their children's fate If they, like them, could die for thee!  
And thro' the truth that comes from God, Mankind shall then be tru-ly free.  
And preach thee, too, as love knows how, By kind-ly words and virtuous life.



Faith of our fa-thers! ho-ly faith! We will be true to thee till death



### "Faith of Our Fathers"

#### Hymn Story and Interpretation

By S. W. Hutton

IN THE same year that gold was discovered in California, this rich mine of human experience was opened through the generous heart of Frederick William Faber.

The hymn tune, Saint Catherine, seems to be a joint production of Henri F. Hemy and J. G. Walton, written in 1874, the same year that the Christian Woman's Board of Missions was organized. The American Christian Missionary Society was organized in 1849, the same year this hymn was written, and the uniting of the words of this great hymn with the beautiful hymn tune, Saint Catherine, reminds us of the ripened spirit of unity between these two historic brotherhood agencies, now constituent parts of a united agency through which our churches work together in the kingdom enterprise.

Faber was born in Yorkshire, England, June 28, 1814. He was brought up in the Church of England, was educated for its ministry, became rector of a well known English church in 1837, but in 1846 he seceded to the Church of Rome.

The writer must have had an intimate knowledge of the human heart. These time-honored stanzas, when sung in spirited fashion, partake somewhat of the fire that burned in the martyr's breast in the days of long ago. To read these stanzas carefully is to recount the struggles of the church fathers in the days of old, the stalwart fathers of the reformation, the Pilgrims of our own early national history and the pioneers of the faith in the United States and Canada who have written their messages of Christian fortitude upon the hearts of many people.

## Why I Believe in Religious Education

The unusual opportunity afforded jurists in noting effects of religious training, gives added value to their opinions

BY FRANK G. TYRRELL

Of the Los Angeles Bar

WITHOUT religion, no education is complete. It would be absurd to teach a child to use his hands with dexterity, and neglect his mind; to teach him to walk and run, but not to think. Such a system of education would be partial, inadequate, and leave its subject in an undeveloped state. But it would be no more insufficient than any system of education which omits religion. The moral and spiritual nature rises above the animal or the merely intellectual. If it be of surpassing importance, and something must be neglected, it were better to neglect the lower interests. For a man may be ever so learned, he may be the rare product of the great university, possessing wide ranges of knowledge, accomplished, artistic, cultured, but if he know not God! what is all his education worth?

Religious education is necessary to the defense of society. Armored cars patrol our streets. Bolts, bars and armed sentinels guard our treasures, not against foreign foes, but against banditti of both sexes in our midst—people whose religious education has been neglected. All the education they have received is but so much capital in crime. The developed and sharpened intellect, the deft hand, the increment of courage, serve only to make them the more expert and successful in their anti-social activities. Without religious education, without the quickening of conscience, college degrees may be only degrees in devilry.

The world of action, of art, of science, the world of this present life, is far more glorious to the religious neophyte, and he has also the promise of the world to come.



*"There is just one way we may have an ideal brotherhood. We must grow it up from childhood"*

# The Church's R. O. T. C.

## Leadership Training, the Basic Need of the Church

By HARRY C. MUNRO

Director of Leadership Training, Department of Religious Education, United Christian Missionary Society

**M**ANY of the ideals and high purposes of our brotherhood are not being realized today. This is not because the ideals are too high and the purposes beyond fulfillment, but because we present day Disciples of Christ are unable to bring our lives up to the mark set. We grew up with lesser purposes and lower ideals at the center of our lives. We have not quite the spiritual power to live up to the knowledge we have acquired. A generation of Disciples who would practice the spirit of Christian unity as well as we have sometimes preached the doctrine, who would restore the spiritual life and radiance of the early church as well as we have tried to restore its form and doctrine, who would practice New Testament stewardship and missionary zeal as well as we preached them, would indeed be a power throughout the world.

There is just one way in which we may have such a brotherhood. We must grow it up from childhood. If these great ideals of the kingdom should be held consistently before the boys and girls now in our church schools throughout the brotherhood; if these church schools should all become exceedingly effective teaching agencies dedicated to the realization of these high purposes in the life of the oncoming generation—then a generation hence our brotherhood would become that power in the world for which its ideals and purposes fit it. Jesus is right. The Kingdom of God belongs to our children. They are God's next chance.

But it belongs to them only potentially. It is our responsibility to see that the process of growing up is not for them a process of disinheritance. Only by establishing and maintaining in every church a highly effective teaching agency can their kingdom heritage be realized. Only so can our brotherhood be brought into its own. A realization of this fact accounts for the new emphasis placed upon religious education throughout the church. At last we are beginning to take seriously the teaching ministry as a basic responsibility of every congregation. The greatest thing that this generation can do is to give God his full chance in the life of the next.

The most essential factor in the church school is its leadership. The best building and equipment and the finest teaching materials are rendered largely futile in the presence of a bungling and unskilled teacher.

It makes no difference how many are present or how long or frequent the teaching periods are, if the teacher is unable to bring to pass the miracle of developing Christian personality in the lives of her students, nothing of significance has happened. Much harm may even have been done. Totally wrong and damaging attitudes toward the church school and the church may have been developed. On the other hand, given a skillful teacher who understands how to use lesson materials and church school experiences in leading young disciples forth into larger Christian living, and the equipment and teaching conditions are quite secondary. In fact this latter teacher will speedily initiate processes which, sooner or later, will bring about favorable teaching conditions. But all the while the miracle is going on. Young heirs of the kingdom are entering into the full rights of their heritage. God is having his chance.

**T**HE development of an effective religious educational program consists in the main, therefore, in the training of an adequate leadership. It makes no difference what else we do, a school is no better than its teachers. Here is a basic need. The church which neglects to provide trained leaders may try to atone in many other ways. It may build a magnificent and expensive "church school plant." It may run moving pictures, a gymnasium, or any device it chooses as a bait for wary youth, but it will never get down to its fundamental responsibility to youth except by supplying a trained Christian leadership. A church may adopt scouting or athletics or week day classes: but no program, however novel or attractive, is a substitute for skilled and winsome leadership. The success of any method or program or organization, or movement for the religious education of youth, consists in the skill of the leadership it is able to supply. Given an adequate leadership and all other factors necessary to success will be forthcoming. Leadership training, therefore, claims first place in any educational and spiritual advance. If we would rear a generation of Disciples who will realize our purposes and retrieve our failures, our immediate responsibility is to launch an unprecedented program of leadership training.

There are several reasons why the untrained teaching staff of the traditional Sunday school is hope-



lessly handicapped today. Public school teachers are well trained now, not only in subject matter, but in child psychology, principles of pedagogy, and educational methods as well. The church school teacher may never think to compare herself with a public school teacher, but her pupils will inevitably do so. If the teacher of religion suffers in the comparison, then all that for which she stands suffers too. Her unskillful leadership becomes an effective negation of religion in the very lives she seeks to spiritualize.

Great changes are under way both in the curriculum and the method of general education, vastly increasing its effectiveness. Progressive church schools are keeping pace with equally gratifying results. But newer types of curriculum calling for unfamiliar methods find the untrained teacher utterly helpless. Even Uniform Lessons are still in use in hundreds of schools, simply because of teachers who are unwilling or unable to master the methods used in graded lessons. In fact the real curriculum can never improve except through a process of leadership training. Therefore, curriculum committees and publishing houses which have genuine educational ideals for their constituencies, are swinging to a far greater emphasis on leadership training as the only means by which improved teaching materials can ever actually be made effective in a program of religious education.

The church school carries the load of religious educational responsibility almost alone and often under serious handicaps. Even sympathetic cooperation on the part of the home is sometimes lacking. Competition for the interests and allegiance of youth is keen from such institutions as the movie, the press, and various secular activity programs. Against such odds the untrained church school leader is helpless. Only the keenest understanding of youth and of the methods by which his allegiance may be secured and his spiritual development brought about will enable the church school leader to achieve any measure of success. The feeble and bunglesome efforts of the unskilled teacher or the novice serve merely to alienate many a young life from the church.

In the light of these severe demands upon the modern church school teacher, our department of religious education sets before our brotherhood these goals in leadership training:

1. That the teachers and leaders in our church schools should be as well prepared, grade for

grade, as are teachers in the public schools.

2. That the minimum training required of teachers be at least that represented by a Standard Leadership Diploma.

3. That all teachers who do not hold a Standard diploma should take not less than two credits annually until they shall have secured the same.

To the carrying out of these goals our training office and a major portion of the energies of our field staff are devoted. These goals are embodied in the Program of Work\* of the department. The setting of a goal of 50,000 training credits for our brotherhood during the next three years is another expression of that objective.

There are methods of training open to every church or school regardless of how small or how isolated. Correspondence courses, local church classes, Standard Leadership Schools, Community schools, International Council Schools, and Standard Classes are among the means available. As rapidly as possible it is the purpose of the department to push this training work out into every local church and thus to lay the foundation for a great improvement in the quality of work being done by our church schools everywhere.

Jesus gave first place in his ministry to leadership training. He was a teacher. He taught multitudes but he understood human nature too keenly to

place much reliance upon their spasmodic enthusiasm. Ardent as must have been the faith and loyalty of the many whom he healed, he did not build his hopes upon them. He never sought crowds. They sought him. But he deliberately sought out a small group of prospective leaders and centered his attention upon training them. He turned his back upon the crowds to have more time for this select group. Even in the crowds his manner of teaching was often such as to reach with its true meaning only this inner circle. The major enterprise of Jesus' ministry was leadership training. Here he staked his hopes and sought to lay the foundations of his kingdom.

As we enter a three-year commemoration of the events leading up to the first Pentecost, shall we forget where Jesus placed the emphasis during those years of ministry? There never has been a time

### Three Year Pentecostal Program Goals of the Department of Religious Education, 1927-1930

*To the end that the ideals of Christ may control each life, may we unitedly attempt the following goals for the three-year Pentecostal Crusade:*

- 2,500 churches adopting and reporting on three-year program of work.
- 450 new educational plants erected.
- 136 churches having director of religious education.
- 50,000 standard leadership credits issued.
- 900 non-credit leadership conferences held.
- 12,500 enrolled in graded Young People's Conferences.
- 1,250 standard Vacation Church Schools held.
- 1,000 C. E. societies adopting and reporting on standard.
- 1,750,000—total Sunday school enrollment.
- 200,000 additions through the church school.

\*The Program of Work contains a complete standard and three-year program of improvement for three types of schools, the one-room school, the semi-departmentalized, and the fully departmentalized school. It may be secured in booklet form, price 15 cents, from the Christian Board of Publication, Beaumont and Pine, St. Louis, Missouri.



when our brotherhood could more fittingly fix its attention upon a great religious educational movement such as that set forth in the Program of Work. And the very center of this movement will most fittingly be, as it was with Jesus, the training of a leadership adequate to carry out his teaching commission.

It is fitting that the emphasis be placed there. Such an appropriate commemoration of those pre-Pentecostal years as we approach the nineteenth Centennial of Pentecost will set our brotherhood far forward toward the realization goals which have heretofore been far in the distance.



## God the Artist

By Angela Morgan

God, when you thought of a pine tree,  
How did you think of a star?  
How did you dream of a damson  
West  
Crossed by an inky bar?  
How did you think of a clear brown  
pool  
Where flocks of shadows are?

God, when you thought of a cobweb.  
How did you think of dew?  
How did you know a spider's house  
Had shingles, bright and new?  
How did you know we human folk  
Would love them as we do?

God, when you patterned a bird song,  
Flung on a silver string,  
How did you know the ecstasy  
That crystal call would bring?  
How did you think of a bubbling  
throat  
And a darling speckled wing?

God, when you chiseled a raindrop,  
How did you think of a stem  
Bearing a lovely satin leaf  
To hold the tiny gem?  
How did you know a million drops  
Would deck the morning's hem?



Why did you mate the moonlit night  
With the honeysuckle vines?  
How did you know Madeira bloom  
Distilled ecstatic wines?  
How did you weave the velvet dusk  
Where tangled perfumes are?  
God, when you thought of a pine  
tree,  
How did you think of a star?





# What the Children Did this Summer

## Projects Participated in by Vacation Church Schools in 1927

NEARLY 9,000 boys and girls were enrolled in eighty-one vacation church schools reported among the Disciples of Christ during the summer of 1927. Fifty of these schools were held by our own local churches, and the remaining thirty-one were either cooperative or interdenominational schools in which our people participated.

An attempt is being made in these vacation church schools to direct the activities along the highest educational lines and to follow vital projects of unquestioned value in character training. In other words, the activities are to become a part of the real life of the boys and girls.

The largest school reported this year was at Scottsbluff, Nebraska, where the children of the junior and intermediate departments did sewing for the flood sufferers, the clothing being furnished. One hundred and twenty pieces of clothing for children were shipped away. An offering amounting to \$30.00 also was sent to the flood sufferers.

In Lincoln, Nebraska, a peace pageant, developed throughout the Vacation Church School, was presented in the closing session by over one hundred pupils. This work was so thoroughly correlated with the daily program of the schools that the children were ready to present the pageant before they realized it. The theme for the whole school for the entire period was "Christ In My Own Life."

The school held in the First Church, Baltimore, engaged in a special project for the children in the school at Pendra Road, India.

In the old historic church at Bethany, West Virginia, boys and girls in the vacation church school

### Vocational Training

"An' I wasn't what you'd call really successful till I started using the rag, not before the brush, but after it."



—Copyright, New York World

took an offering for the mission school at McKinleyville Mines, near that community.

The Franklin Circle School, Cleveland, followed in the intermediate department "Project Lessons on the Gospel of Mark" by Wadhams and "Learning to Live" by Hawthorne in the junior department, both courses being full of real educational projects.

In the Highland Christian Church, Cleveland, a missionary offering of \$6.00 was contributed by the boys and girls.

Books showing the different rooms in an American home were made by the children in the Westside Church, Springfield, Illinois, to be sent to children on the foreign field. The primary children in this school also made place cards for the Thanksgiving dinner at the orphans' home. The junior boys put rubber tips on the chairs of the junior and intermediate choir seats in the local church. The girls made rambler roses for the junior room by way of decoration.

The First Church school, Louisville, Kentucky, contributed toward the support of an orphan in China.

A doll and a series of books made by the primary and junior groups at Hartselle, Alabama, will be sent to a mission station in India.



Vacation Church School, Bethany Memorial Church, Bethany, West Virginia



# Hoisting the Flag of Unity



The University of Lausanne where the sessions of the Conference on Faith and Order were held

By GRAHAM FRANK

**L**AUSANNE, Switzerland, like Mount Zion, may be said to be beautiful for situation. It is located on the northern shore of the beautiful Lake of Geneva with the Swiss Alps and Mont Blanc, one of the world's most beautiful mountains, in full panoramic view across the lake. It is a city of 75,000 population; the seat of one of the seven universities of Switzerland. It has a rich history, reaching far back into the beginnings of the cultural life of Europe.

The World Conference on Faith and Order which met in Lausanne on August 3-21, 1927, was not only the culmination of seventeen years of specific preparation, but was likewise the culmination of many more years of a deep and widespread desire for the reunion of the church of Christ. The growing power of organized evil, the growing unity of the world, the plea from the mission fields, and the culminative conviction of the inadequacy of a divided church gave a sense of urgency to all the sessions of the conference.

There was an attendance at the gathering of approximately 425 officially appointed representatives from seventy of the major Christian communions of the world. The "Who's Who" published by the conference, contains the names of many of the most distinguished scholars and administrative officials of the church in the world today. Reading the list of the countries and churches represented in the conference is like reading a list of the various races and nationalities now living on the earth. One saw representatives from Australia, Argentina, England, Ireland, Scotland,

Wales, Canada, United States, South Africa, New Zealand, Tasmania, Antioch, Athens, Jerusalem, Cyprus, Rumania, Serbia, Bulgaria, Russia, Poland, Georgia, Armenia, France, Alsace-Lorraine, Norway, Sweden, Denmark, Hungary, Czechoslovakia, Estonia, Latvia, India, Germany, Switzerland, Bohemia, Moravia, Silesia, and Belgium.

The first session of the conference was held in the beautiful Cathedral of Lausanne and although High Church dignitaries from many of the ritualistic churches of Europe and Asia were present, the service was characterized by the utmost simplicity. The sermon was given by Bishop Charles H. Brent of the Episcopal Diocese of Western New York on "The Call to Unity." A sentence or two from this opening sermon will serve to indicate the high ground on which the conference was pitched from the beginning. "The call to unity is like the flow of a river; it never ceases. It has been sounding with varying accent through the successive generations since the begin-

ning. To us it has of late come with new force through the voice of God's spirit speaking to the many divided communions of our day as the call of a shepherd to his scattered flock. He appeals to us to hush our prejudices, to sit lightly to our opinions, to look on the things of others as though they were our very own—all this without slighting the convictions of our hearts or our loyalty to God. It can be done. It must be done."

The daily sessions were held in the Aula of the Palais de Rumine of the University of Lausanne. There were six major subjects on the program, as follows:



Roger Nooe and Graham Frank with the Bishop of Antioch on the way to the Sunday morning service at Lausanne



The Church's Message to the World—the Gospel.  
 The Nature of the Church.  
 The Church's Common Confession of Faith.  
 The Church's Ministry.  
 The Sacraments.  
 The Unity of Christendom and the Relation Thereto of Existing Churches.

Each subject was first discussed for an entire day in a full session of the conference. It was then committed to one of the sections of more than 100 members each, into which the conference was divided. The report of each of the sections, after discussion of two and a half days, was then drawn up by a drafting committee of the section and reported to a full session of the conference for further discussion and amendment. It was then formally received by the conference. No motion to adopt any of the statements presented by the various sections was made. The findings of the six sections, together with the preamble prepared by Bishop Brent, will be passed to the various participating churches with the request that a careful study be made of them and a report made to the continuation committee of the attitude of the various communions toward the findings of the conference.

Although it is evidently too early to attempt an adequate assessment of the value of the conference, it might have some interest if I should give certain of my own observations and impressions, claiming for them, of course, no authority or finality and being conscious of the fact that one's deepest emotions as he sits through nearly three weeks of such sessions as we had at Lausanne, cannot be written down. Among these impressions and observations, I would set forth the following:

1. There was evident from beginning to end a deep desire for and determination to achieve real unity. No voice of apology for the present denominational order was raised at Lausanne. Nothing short of such unity as that for which our Master prayed had any standing in this conference. It must be such unity as will make it possible for any recognized minister of

the gospel to be recognized as such in every section of the church throughout the world and such unity as will make it possible for every member of the church of Christ to be accepted as such in every church of Christ throughout the world.

2. One was impressed with the vastness and intricacy of the problem of unity. Most of us, I take it, have thought of Christian Unity in a somewhat narrow and limited fashion. At Lausanne one became

conscious that nothing short of the whole world must be taken into view if we are to have the unity for which our Master prayed, and that the problem of unity is more intricate than many of us have thought it to be. Here we have deep cleavages of age-long cultures, differences of language, differences of training—all adding to the intricacy of the problem of a reunited church. In the face of the vastness and intricacy of the problem, one is apt to say, "Who is sufficient for these things?" and yet as Bishop Brent writes in his letter to the members of the conference at its close, "If there are any discouragements, let us remember that we fatally add to their influence by mourning over them."

3. The conference was characterized by democracy and openmindedness. There were no reserved seats. Bishops and Archbishops, Patriarchs and Beatitudes, scholars and secretaries, laymen and Doctors of Divinity sat indiscriminately wherever seats could be found. There was no attempt to manipulate the conference toward any pre-

arranged goals. There was the freest and frankest discussion of the most intimate and delicate points of doctrinal differences. In the several sections, every man who had the slightest desire to speak was not only free to do so but was urged to take the floor.

4. I was gratified, and I think I may say with classical restraint, amazed at the agreements reached on many of the fundamental things of Christianity. Of course there are vast disagreements. These cannot be ignored. No man will make a worth while contribution to the reunion of the church by proposing that

### How the position of the Disciples of Christ on Christian Unity appeared to at least one member of the conference in the new and larger background at Lausanne

1. I am profoundly convinced that the Disciples of Christ have some real contribution to make toward the reunion of the church and that they can best make this contribution through a humble and yet straightforward and Christian presentation of their convictions concerning the necessity and the method of reunion.

2. I am quite as much impressed that the Disciples of Christ have much to learn concerning Christian Unity. We must learn that truth does not need to be defended nearly so much as it needs to be presented. We must learn the art of conferring with those who hold convictions different from our own. As Bishop Brent wisely said in his opening sermon, "It is for conference, not controversy, that we are called. Conference is a measure of peace; controversy, a weapon of war. Conference is self-abasing; controversy exalts self. Conference in all lowliness strives to understand the viewpoint of others; controversy, to impose its views on all comers. Conference looks for unities; controversy exaggerates differences. Conference is a cooperative method for conflict; controversy, a divisive method."

3. I am convinced that we must keep ourselves in the main stream of Christian life and thought. To shut ourselves away, to refuse cooperation with other followers of Christ will be quite as disastrous in my judgment as to seek reunion through a suave and over-polite sacrifice of our convictions. By being true to the things which we have learned and at the same time willing to be led into further light, by being loyal to our own communion, by taking an honorable pride in the things it has done and is doing while at the same time being not only willing but glad to take the hand of every man who loves Christ and with him seek the final reunion of the Church, this, it seems to me, is the course which we should follow.

GRAHAM FRANK.



the real problems be overlooked or ignored. A sentence or two from the findings on "The Message of the Church" and on "The Church's Common Confession of Faith" will serve to illustrate the deep agreements even in the midst of wide disagreements on some of the details. From the statement on "The Church's Message to the World" take this sentence: "The message of the church to the world is and must always remain the gospel of Jesus Christ. Jesus Christ as the crucified and living one, as Savior and Lord, is also the center of the world wide gospel of the apostles and the churches." From the statement on "The Church's Common Confession of Faith," this significant sentence is taken: "Finally, inasmuch as dealing with this subject of creeds we have been occupied in considering the place and importance of a common confession of faith, we desire at the same time to leave on record our solemn and unanimous testimony that no external and written standards can take the place of that inward and personal experience of union with the living Christ, which is the only experience of spiritual vitality and that the subject of our faith is not any statement about Christ but the Lord Jesus Christ himself."

The Disciples of Christ were represented at the Lausanne Conference by eight appointed representatives: Miner Lee Bates, Hiram, Ohio; Elmer Ward Cole, South Bend, Indiana; F. E. Smith, Indianapolis, Indiana; Warren Grafton, Indianapolis, Indiana; J. M. Philputt, St. Louis; Graham Frank, Dallas, Texas; Roger T. Nooe, Nashville, Tennessee; and B. A. Abbott, St. Louis. In addition to these appointed representatives, there were present Peter Ainslie of Baltimore, as a member of the Continuation Commit-

tee, and John B. Cowden of Nashville, Tennessee, as a representative of the religious press. There were other Disciples from England and Australia and America present as visitors. At an international dinner of all Disciples who were in Lausanne, there was an attendance of twenty.

In addition to one of the fifteen-minute addresses by Peter Ainslie before the full session of the conference, our representatives not only served in the full sessions but took conspicuous parts in the discussions in the various sections. Miner Lee Bates was chosen chairman of our delegation and was by nomination of the delegation placed on the Continuation Committee of the conference. The extract from the Declaration and Address

by Thomas Campbell, which had been printed by the request of our delegation, was delayed in shipment and did not reach Lausanne until after the conference had adjourned. A copy of it is, however, being mailed to each of the registered representatives of the conference.

The World Conference on Faith and Order was, I think, the most significant

meeting in the interest of a reunited church that has been held since the sad days when disunion began. It, of course, did not accomplish all that might have been anticipated of it, but it has, I think, turned the face of the church toward a new and better future. There will be no returning to the wilderness of disunion. The people of God have struck their tents and have taken up their march to the "promised land." The God of the Church will go with them and like Israel of old, they shall in his good time cross over Jordan and be a reunited people with one fold, one Shepherd, working as one great brotherhood of men.



Group of Disciples of Christ at Lausanne

Front row, left to right: J. M. Philputt, Mrs. F. E. Smith, Mrs. J. M. Philputt, Mrs. D. M. Wilson, Martha Edmonston, Inez Reithman, Dr. Jenny Crozier.

Middle row, left to right: J. B. Cowden, Peter Ainslie, F. E. Smith, B. A. Abbott, Miner Lee Bates, Elmer Ward Cole, Graham Frank.

Back row, left to right: G. A. Klingman, Roger Nooe, D. M. Wilson, of Australia, J. Barbee Robertson, William Robinson of England, Warren Grafton.





*In Kingdom building it is team-work that counts; here is*

# Another Sample of Cooperation

## Integration of Missionary and Religious Education

By JOY TAYLOR

WHY are they not now integrated? From the viewpoint of the learning process it is impossible to dissociate the spirit of missionary education from the ideal process of Christian character formation. Religious education devoid of the outgoing, interest and sharing activities of missionary education is *not* "religious"—nor even "education," according to the modern conception of education.

But why do we speak of them as separate types of education? Well, it is an interesting story and can best be told by an analogy. Presume that you and I lived in an inaccessible region surrounded on all sides by deep rivers or frowning mountains. Our only contact with the world of commerce and culture is by way of a wooden bridge which our fathers have built to span the torrent. They had built the best they knew, but the bridge is no longer equal to the demands of traffic. There is only one bridge and it stands at the only spot in miles where it is advisable to erect a bridge. Shall we tear down the old bridge before the new one is begun? But that means isolation and hardship for a time. Some among us will say—"Make a clean sweep of the old structure," but others will suggest that clever engineers can find a way to build the new bridge in such a way that traffic can traverse the old until the new is sufficiently strong to carry it. Bridge builders might disagree as to the appropriateness of the analogy, but to us who do not build bridges the figure carries meaning.

In the historical development of our people, the Disciples of Christ, what we shall term "missionary education" was not included in the Sunday school instruction to any appreciable degree. In the Sunday morning session the Bible was taught. It was a "Bible" school. Little, if any, life situations were dealt with except in an academic way. We taught our boys baseball by taking them on the diamond to play; we taught them swimming by taking them into the water, but we taught them the Golden Rule as they sat passively in chairs before us—and expected them to exhibit friendly, helpful attitudes in actual life situations. Our children adopted our own business principles, our doubtful politics and our race attitudes, for life spoke louder to them than words.

THEN some great-hearted women caught the vision of a world in need for the love of the Elder Brother. Because so much had been done for them as Christian women, they longed to share the "good news." But they were only women and men held all the offices in the church. Presumably woman's place was at the organ and quilting frame, so they found the only way open to them as women, and gathered in little groups to study not only God's word but this *world* and its need for the liberating "word." The spirit of missions fired them to such initiative as women had never before exhibited in church affairs. We are all well acquainted with the history of the phenomenal growth of that work of the Christian Woman's Board of Missions, now sharing more largely and in a history-making manner in all departments of the United Christian Missionary Society.

The mission bands, young women's circles and triangle clubs were organizations for juniors and young people fostered by the woman's missionary societies, being held at the homes of members or during the week in the church.

All communions have had the same experience in the development of missionary education. All are now facing a new day in religious education, and are considering ways and means to round out the whole process of Christian character building with well graded instruction about the missionary work of the church and service activities built upon interest so aroused.

DIFFERENT communions are approaching the problem of integration in ways depending upon their various forms of organization and historical development. All are realizing that personality cannot be broken up into compartments—that an individual must have built into every thought and feeling a concern for the well-being of others, of whatever class or race, that will function in his every response to life situations. This cannot be done unless all the teachings and guidance of the home, church and school are focused upon him *every day in seven*.

The matter resolves itself into the problem of seeing that Bible study and moral teachings relate themselves in Christian action toward others, whether near or far, in personal morals, citizenship, business relationships, and race contacts that are Christlike.



This can only be done by an integrated program of Christian education.

How can integration of so many elements in our home, week-day and Sunday life be secured? Not by any fiat from the office of educational specialists—nor in a month or a year. True education in a democracy works by evolution—not revolution. In the United Christian Missionary Society there are three departments in the division of education. That of religious education is entrusted with the work in Sunday schools, Christian Endeavor societies, leadership training and week-day schools; that of missionary organizations is charged with the promotion of organizations in the church devoted to the special study and support of the missionary work of our own brotherhood by organizations usually meeting on a week day. The third department—missionary education—is entrusted with the task of making available to the whole church—pastor, church boards, Sunday school and special organizations, the best methods and current materials in missionary education. It has no field force, it sets up no special organizations. Its field force is composed of every leader in the brotherhood who believes the church is divinely appointed to “go preach and teach every creature.” Its organization is the church at work by whatever structural organization it has found best suited to its needs. It advises as to reading, study and service projects; it prepares materials for general use, and cooperates with both of the other departments in filtering down to every church, program plans and power for the world task committed to it.

**T**HROUGH this program of work the departments of the education division hope to progress surely, if slowly, toward an integrated program of Christian character building.

The problems facing the world of today are so different, so acute, that it is vitally necessary for every Christian to be reading about, discussing and working for the solution of the problems of industry, racial conflict and international unrest in the spirit of the Christ who alone holds the solution of the world's unrest. Our missionaries tell us, again and again, that no longer are there any problems peculiarly foreign or home. They say that until America is Christianized there is little hope of bringing the Orient to follow the Christ as we are representing him in our lives. This is a serious indictment. Christian education—education that prepares lives for unselfish service—is the only solution.

This year all Protestant bodies will be making a re-discovery of the essential character of Christianity. What is this faith we profess—is it truly representing the “missionary” passion of its Founder to bring “abundant life” to all mankind? Dr. Samuel McCrea Cavert, secretary of the Federal Council of Churches is author of *The Adventure of the Church*,\*

which not only shows by what ways we have come but points the way we should go—we *must* be going—in home missions which is a foreign, and in foreign missions which is a home problem.

In *New Paths for Old Purposes*,\* Miss Margaret Burton discusses actual facts concerning industry, race and international situations which the church cannot ignore. Every church should plan at least six weeks of study on these themes during the winter.

## Is the Pendulum Swinging Back to the Religious Press?

**T**HE recently announced combination of the leading religious periodicals into one big advertising unit to be known as the Associated Religious Publications opens a rich, highly cultivated field to national advertisers.

This new advertising combination is made up exclusively of members of The Religious Press Department of The International Advertising Association. It offers an entrée into some two million religious homes extending from Maine to California, which may be arranged for as easily as space in a single publication.

The advent of the big popular magazines with their attractive exterior and more or less sensational contents, was the signal for advertisers to develop publicity campaigns on a scale hitherto unknown. The success of the original advertisers in the religious field had actually pointed the way to other manufacturers and producers to a land of golden opportunity. Strange to say, however, the medium which had already proved itself as a tremendous factor, if not the greatest power, in reaching the “key” homes of the country, had gradually become ignored by the advertising world it inspired—if it did not wholly create.

The new religious press unit not only offers to national advertisers an almost undeveloped field, but it safely guarantees that its advertising pages are read and carefully noted by loyal subscribers to whom each issue of their favorite paper comes as a distinct message.

To the advertisers' argument, “I haven't time to bother with small circulation”—(the greatest objection to using these “old standards in the religious field) the Associated Religious Publications should be a logical and forcible answer. The circulation, running into millions, either among the weeklies or monthlies now may be purchased through one stroke of the pen. A highly important experiment is now ready for a trial by advertisers who can meet the test of high ethical standards and service.

\*Can be ordered through the United Christian Missionary Society 425 DeBaliviere Ave., St. Louis, Mo.  
*The Adventure of the Church*, Cavert, Cloth \$1.00 Paper \$0.60  
*Suggestions to Leaders* ----- 0.15  
*New Paths for Old Purposes*, Burton, Cloth \$1.00 Paper 0.60  
*Suggestions to Leaders* ----- 0.15





A common sight in the Slavic countries of central Europe—a peasant maid in a native costume at a wayside shrine

IT HAPPENED in Czechoslovakia. We were running around the foothills of the Little Carpathian Mountains, near the picturesque village of Uherske Hardiste. Far off the railroad, our means of transportation were reduced to busses, wagons, ox carts and sometimes, as the day in question, our own reliable two feet. The pleasant rolling country was a bewitching patchwork of well-kept gardens, grassy pastures with comfortable looking cows and meandering flocks of white geese, and wide fields of golden wheat where peasant women, wielding scythes as big as themselves, would straighten up as we went who-whoing by and return our greeting with a surprised little wave. Ah, to roam the roads of Moravia!

It was Sunday afternoon. Quite by accident in the morning we had stumbled into a service of the new national church of Czechoslovakia in Uherske Hardiste. We had presumed it was a Catholic church—the ritual suggested catholicism—but the congregational singing puzzled us and in the prayer book we discovered numerous references to Cyril and Methodius, the two Greek monks who came in the ninth century as missionaries to the Slavs; it is upon their interpretation of church ordinances that, we understood, the new national church is organized. Immediately after lunch we started out walking to the next village, Velehrad, where we had heard a Unionist Congress between the Greek and Roman branches of the Catholic church was being held. It was about seven miles (we hopefully counted on a friendly ox cart making the same trip) and the road led through several small hamlets. But we didn't reach Velehrad that day. And so Velehrad, as Kipling would say, is another story.

It was in one of the little hamlets, if it had a name I never learned it, that we saw a group of people assembling before a small house. The crowd was such a one as you might see in any American town, women

# A Cycle of Kindness

By BESS ROBBINS WHITE

with babies talking together, groups of men, farmers and business men, a scattering of younger people and children playing about on the grass.

"It's a wedding!" I cried expectantly. Weddings are my hobby. But my companion looked doubtful. "No," she said slowly, "there's something wrong." Her intuitive Slavic sense was working.

"But see, there's the bride!" I exclaimed. Behind the house we caught a glimpse of a young girl in full bridal array, white dress, shoes and hose, a long white veil that fell to the hem of her gown and caught at the head with a wreath of white blossoms. She was attended by four other young girls in simple white frocks with garlands of flowers flung across their shoulders. Four young men were with them, their dark suits made gala by lengths of white tulle over their shoulders.

Just then a car swung into the yard and three Catholic priests got out and entered the house. The people in the yard grew silent. From somewhere a band appeared and the melancholy notes of a funeral dirge echoed through the little valley. We stood aghast. A funeral!

THE band started down the winding road and from behind the house the queer procession fell into place, everyone on foot. We learned it was the funeral of a young boy of the village of about fourteen. Behind the band went twenty girls in colorful native costume with flowers entwined in their hair, carrying garlands of bright blossoms. They were followed by the droning, chanting priests; then the four "bridesmaids" and "groomsmen" followed by the "bride" and her escort who were in turn followed by a young girl and boy in deep mourning garb. The little coffin, borne on the shoulders of eight young boys, followed, a girl walking beside each pallbearer holding a rope of flowers which encircled the group. Immediately following the casket came the family, the broken-hearted but brave mother and father, three sisters and an older man. The whole village fell into line next, making the procession not less than a quarter of a mile long. We followed at the end of the line. The tramping of feet, the tolling of a bell in a wayside shrine, the plaintive strains of the funeral dirge floating back to us as the long procession threaded its way down the valley, have become all too indelibly marked on our memory.

(Continued on page 37.)





Raratonga, Cook Islands, a scene typical of Northern Australia

# Getting Acquainted With Australia

By JESSE M. BADER

Secretary of Evangelism of the United Christian Missionary Society

**D**REAMS come true if you wait long enough and work hard enough. It has long been a dream of mine to sometime visit New Zealand and Australia to see something of the countries and to know the churches better. The realization of this dream began when the ship *Wilhelmina* set sail from San Francisco on June 29. After six days Honolulu was reached. One day was spent with our splendid church there. Another ship, the *Manunganui*, and after twelve days, Auckland, New Zealand, was reached. Eight days were spent among the churches in that interesting country. Sailing from Wellington, Sydney was reached after four days. The homeward journey was direct from Sydney to San Francisco, a distance of 7,329 miles via New Zealand, Raratonga and Tahiti.

Australia is a land of vast spaces and tremendous distances. The continent is seven thousand miles from San Francisco and it requires three



Robert Lyall, prominent business man of Melbourne, who, with Mrs. Lyall, will come to America next April to visit their daughter, Mrs. Horace Kingsbury, Hopkinsville, Kentucky, and to attend the Columbus International Convention. They will come as the accredited delegates of the Australian Brotherhood to bear the greetings and good will of the churches

weeks of steamship travel to reach it. Australia is twenty-five times larger than the British Isles, and a little larger than the United States.

The country is divided into six states, Queensland, New South Wales, Victoria, South Australia, West Australia and Tasmania. These states federated in 1901 and the Australian Commonwealth came into existence. The cities are very attractive. Sydney, the largest with a population of over one million, is situated on one of the world's most beautiful harbors and has a coast line of 1,000 miles.

The population of Australia is six million, which is ninety-seven per cent British. The "Keep Australia White" immigration policy, for one race and one language, makes it almost prohibitive for Asiatics to get into the country. A high poll tax and a rigid educational test are the two almost prohibitive measures. Last year the number of im-



migrants, mostly British, numbered about 59,000.

The country which is one of the youngest among nations needs four things—water, to make her deserts blossom as the rose; capital, to develop her vast resources; more people to inhabit her vast unoccupied spaces; and prohibition to bless the country and make it more possible for her growing industries to compete in the markets of the world. What the greatness of this nation will be in the next half century no one is wise enough to predict.



Grote Street Church of Christ, Adelaide

This church can trace its history back to 1848 when a few believers assembled together for public worship in Franklin Street. This was the beginning of the work in South Australia. H. S. Earl and T. J. Gore, came from America previous to 1867. The preaching of these evangelists commanded a large hearing and many were baptized. Its membership through the years has been drawn upon as new churches are organized. On the left is the old building remodeled in 1873. On the right is the splendid new structure. The offices for South Australia Home Missions Committee and the book depository are at the rear of the old building.

The visit to Australia and New Zealand was made upon the gracious invitation of the churches there and with the consent of the executive committee of the United Christian Missionary Society. The expenses of the journey were provided from a source entirely outside the United Society, while the Australian churches agreed to provide entertainment and travel expense among the churches while the visitor was in their delectable land.

Eight days were spent in New Zealand. This country is 1,000 miles long but very narrow; is eighty-five years old, and has a population of 1,250,000. The four main cities are Auckland, Wellington, Christ Church and Dunedin. It is reported that this land has the lowest death rate of any nation in the world. It stands second in the per capita ownership of automobiles. The country, the result of a volcanic action, is very mountainous and exceedingly picturesque. Our churches number fifty-two, with twenty-three paid preachers and three thousand members. A College of the Bible was instituted last year and is located at Dunedin. The churches carry on an effective foreign mission work in Rhodesia, Africa, and a splendid home mission work at home.

The churches in Australia date back for their beginning to 1850. After fifty years, the membership was 16,118. After twenty-seven years more, the membership now is 30,621, with 317 congregations.

The churches are organized nationally in a Federal Conference which meets every two years and is a delegate convention. Honorable William Morrow of Adelaide is the present president. Each state is organized to carry on the work of home missions, foreign missions, church extension, benevolence, Bible school and young people's work. The College of the Bible has been established for about twenty-five years and is located at Glen Iris, Melbourne. The churches support thirty-one foreign missionaries in India, China and the New Hebrides, and last year contributed about \$45,000 to this work. The brotherhood weekly paper is *The Australian Christian* with A. R. Main as editor.

### The Conferences

The conferences on evangelism were held in seven cities. The average length of each conference was about five days. They began in Auckland, New Zealand, then Wellington, Brisbane, Sydney, Melbourne, Adelaide, and Perth.

Such subjects on evangelism were presented and discussed in each conference as—"The Compulsion of



Brighton Church of Christ, Melbourne. One of the most recent buildings. It is one of the best arranged in Victoria. The membership is 238. It was organized in 1859.

Evangelism"; "Personal Evangelism"; "An Adequate Evangelistic Program for the Local Church"; "The Creative Power of Evangelism"; "Heralds of the Evangel"; "Educational Evangelism"; and "The Nineteen Hundredth Anniversary of Pentecost."

The Home Missions Committee in each state was responsible for the conference preparations. In every state most excellent work was done by them to secure a representative attendance from all the churches. The publicity was thorough and got results. During the conferences in each city, the churches were brought to a central place. During the day meetings were held with the preachers, official boards, groups, committees, and the women's organizations. In the evenings, tea meetings were held with Bible school teachers and officers, with young people and church officers.



Following such gatherings there were the great united meetings with large attendance and inspiring music. There was no rain during the time of any of the services in the first five cities. Every evening meeting held during all the conferences except one taxed the seating capacity of the buildings. This was true of many of the day services also. There was a most cordial reception and a hearty response everywhere. The two largest meetings were in Melbourne and Adelaide when united services were held on Sunday afternoons in the town halls with about 2,000 present on each occasion.

The music in every conference was superb. Nowhere in the world can brethren be found who excel the Australian brotherhood in singing the great hymns and anthems of the church. It is worth the effort of a trip across the Pacific Ocean to hear them sing. Everyone sings. Everyone sings heartily. None who have once heard can ever forget their singing of *O for a Thousand Tongues to Sing* and *All Hail the Power of Jesus' Name*, to the tune of Diadem. Sometimes the combined choirs with as many as 150 voices would sing. It was a demonstration of evangelism in gospel singing.

Our greatest center of strength is Melbourne. Here are to be found sixty congregations, which is the largest number of churches in any given city throughout our world brotherhood. There are about thirty churches in Adelaide. The churches in all the city centers practice the policy of decentralization. No church is large in membership. In Melbourne, with sixty congregations, the largest has only 378 members. This is a deliberate policy and is one that the American brotherhood can well afford to seriously study. To give of their members and organize another church in a growing suburb is a thing of which these churches are proud and about it they even boast.

Evangelism is not easy in New Zealand and Australia. The two greatest sources of re-



Mr. and Mrs. William Morrow

Mr. Morrow is one of the outstanding leaders among the Australian churches. His home is in the beautiful city of Adelaide. He is the president of the Federal Conference, chairman of the Federal Executive Committee, chairman of the Foreign Missions Board, and a member of the Victoria Home Missions Committee. He is also a member of the State Parliament of South Australia having served in that capacity for fifteen years. Two years ago Mr. and Mrs. Morrow were in America, visiting many of our churches and institutions. It is understood that they will visit America in 1930 to attend the World Convention of our churches.

land and churches, some to remain. The American brethren owe much to the Australian and New Zealand churches because of the excellent preachers who have come out from their congregations to work among our churches.

While there has been a certain amount of visitation back and forth in the past, yet there has not been enough of it. No convention should be allowed to pass without each brotherhood sending fraternal delegates to bear the greetings and good wishes. It is a delight to announce the coming of Mr. and Mrs. Robert Lyall to our Columbus Convention next April. They live in Melbourne and are among the finest of our brethren in all Australia. They will receive as they so richly deserve our warmest welcome.

There is a great interest in both New Zealand and Australia in the Nineteen Hundredth Anniversary of Pentecost Celebration and the 1930 World Convention. Each country is working out its own Pentecost program.

What a delight it has been to have fellowship with the brethren of Australia. They love Christ and his Church and are devoted to both.



Mr. Bader with the Australian Foreign Missions Board, Adelaide  
Left to right: A. L. Read, Jesse M. Bader, O. V. Mann, William Morrow, chairman, A. J. Gard, J. W. Cosh, L. R. Fisher.  
This board is elected at each Federal Conference but the members of it, according to constitution, "shall be located in Adelaide."



# The Diary of a Floating Dean

This is not a record of any one young people's conference but is typical of all, the incidents chronicled being taken from the author's experience as dean of conferences during the summer

By HARLIE SMITH

**M**AY 25. All those who are scheduled to be deans in the young people's conferences this summer assemble this morning for the first deans' conference. Any neophyte who approaches this summer's work with the notion that he is to have a few weeks of complete relaxation and rest at a selected summer resort is due to have his first shock when he reads the agenda for discussion in this two-day conference of the deans.

Every possible situation is discussed and solutions for every problem are given so that, after two days, we leave fully equipped with all necessary instructions and advice on how to run a successful conference.

The size of the summer's job is gradually being impressed upon those of us who are preparing to spend our first summer as deans.

Roy Ross presents us with the dean's notebook. There are also several loose sheets of material which, he suggests, we can<sup>1</sup> place in the notebook. I wonder why he did not do it.<sup>2</sup> Each dean receives in addition a large traveling case in which materials are to be carried during the summer. I anticipate trouble with this.

We are told that there will be a similar deans' conference at the close of the summer.

*June 6.* The director of my first conference is notified that I am to be dean.

*June 13.* I receive a wire stating that my first conference has been called off. I at once write Mr. Ross advising him not to notify the other directors that I am to be their dean.

*July 11.* Awoke realizing that I had not placed those loose sheets in the notebook. I propose to do that today. The notebook opens readily and the contents, consisting of about two hundred loose pages, scatter over the room. This gives me an opportunity to become more familiar with the contents. They are gathered up and the additional pages are inserted in their proper places. I try to insert the whole group between the two covers of the notebook. I call in my wife to assist. I am barely strong enough to pry the book open. Mrs. Smith tries to insert the contents as a whole. Not successful. Next we try a few at a time. Failure. The maid is called to help. Still unsuccessful. Two neighbors call and their aid is enlisted. The book is still empty. I consider wir-

ing Mr. Ross for instructions but remember that he left these additional sheets out originally.

*July 24.* I pack the case. The notebook was finally closed yesterday and I have it very carefully packed in the case. Besides the notebook the case contains many other things including books and a typewriter. It is closed and securely strapped. I try to lift it. My father-in-law tries to lift it. We cooperate in the enterprise. I decide to call some professionals to take it to the train. It is checked through.

*July 25.* I arrive at my conference and find a fine group of young people awaiting me. My arrival was delayed several minutes in waiting for the case to be unloaded.

I am mistaken for a student.

I am called dean. Oh, well.

This is an excellent group of representatives of American youth. I am accustomed to meeting young people every day but it is plain to me that here is a superior group. And I am to learn that they are representative of the 3,500 who are to be in conference this summer.

I should mention also that in addition to the young people there is a cat present to greet me. I do not like cats. They may be useful in some places but I doubt if this is one of the places. It looks me over as a possible victim of its affection. I try to devise a humane means of getting it out of the way but can't find a plausible method.

After caring for the preliminaries I set about to unpack. The notebook is open!

*July 26.* The responsibility of getting the camp up on time has fallen to me so I did not sleep much last night. I bounce out early and promptly as an example to the others and find most of the others already out.

I lead the setting-up exercises. Maybe I should not have had such a strenuous set-up this morning.

I impress upon the minds of all the importance of being on time to every meeting. We must keep the schedule.

I meet classes, speak in chapel, have interviews, make announcements, speak some more and fall in bed exhausted.

*July 27.* On time again this morning. I shared my bed last night with the cat—not by my planning but by his. He took unfair advantage of me. I predict a tragic and ignominious end of his sojourn among us.

<sup>1</sup>Later I discovered that he meant "may" instead of "can."

<sup>2</sup>July 11. I learned the reason why today.



I know quite definitely this morning that I had too strenuous a set-up yesterday morning.

This is a full day. Stunt night tonight and I am cast as an old man in one of the numbers. The character sticks and I am hereafter called "Grandpa."

Today we hike. I am assured that we are to go only about two and one-half miles in all. We arrive at a pleasant spot along the lake shore and all the students disappear leaving the director, two members of the faculty and me to fry bacon and eggs for the crowd over a camp fire. Other things are fried including our hands and cheeks.

We return to camp to find that we have hiked eight and one-half miles. This information tires me out.

Our vesper lecture is late tonight. A blackboard is placed against a tree and lights are focussed on it. We gather around and settle down to an inspirational address. Presently, I become conscious of a "meow." I look for the cat. In a few moments he comes into the circle of light with a malicious look on his face. I debate whether to drive him away or trust to his good judgment to stay away. While I am thus in the clutches of indecision, he makes a spring and is on his way up the blackboard. With many misgivings I attempt to capture him. I never could handle cats and this one seems to realize my weakness. After a struggle of several minutes, I effect a capture and carry the thing away. He is safely disposed. I shall not be bothered with him again.

July 28. My rising record still stands.

I lecture students for being late to meetings.

Today is as uneventful as any conference day can be which is by way of saying that there is not an idle moment.

I pose for my picture.

I meet classes, etc., close notebook, and fall in bed exhausted.

July 29. Record unbroken.

I had company last night in my bunk. It is evident that I shall not be able to take all nine lives.

The faculty puts on a stunt tonight and I am scheduled to be a bad bold man in one number and the front chassis of a cow in another. The dean of men completes the cow. Whatever dignity may have been attached to the office of dean of the conference is definitely lost now.

I join the boys in serenading the girls. We sing *Because I Love You* and are congratulating ourselves on the success of the evening when the girls respond with *Crazy Words, Crazy Tunes*. Maybe they did not mean it.

July 30. The last day of classes dawns clear but I sleep through the dawning process. Blame it on a slow watch.

The faculty spends the afternoon grading notebooks. Tomorrow will conclude a pleasant and inspiring

experience. Whatever may have been my feeling concerning young people generally previous to this summer there is no doubt about it now.

Anyone who has had so close a contact with several hundred young people can feel no other way but optimistic for the future. Surely the dismal prophets have never seen groups of young people such as are in our conferences. Here are modern young people attacking modern problems with modern methods. They are as consecrated to the task as any former generation of young people ever were. They are eager to serve and they are here to learn how.

These young people are accustomed to big things so are not frightened when they are shown the world as the task. Many experiences have broadened them. The vexing problems of today will melt away tomorrow as nonexistent before the breadth of mind and vision of these young people.

It has been an inspiration to watch leadership develop this week. Potential leaders have been discovered who might never have found opportunity for expression had it not been for conference. Life unfolds rapidly here.

My faculty members have been generous in giving their time and talents. In no other field could one find men and women of training and ability eager to give their services without compensation as they are in our conferences. To them must go much of the credit for developing and training this splendid young leadership.

The last swim is this afternoon and I shall spend a period in fasting and thanksgiving. No casualties thus far.

I must pack my case. The notebook is carefully packed to be sent to Mr. Ross. Maybe it will come open again. I am not worrying.

July 31. Sunday—and I can sleep until seven but, of course, I am awake before six. I think I heard the cat.

Our Sunday school and church services are in the hands of the young people and both meetings are models of excellence and dignity.

Many lasting friendships have been made this week. The friendship circle marks the close of the conference but the beginning of a greater service. Many have received new visions or have had dim ones sharpened. The church is better for a week spent by one of its young people in conference.

Three boys carry my case to the station to check it. I tell a fine group of young people and a cat good-bye. I am so sentimental over leaving that I can almost embrace the cat.

For one week the schedule has been kept and no one has been late.

September 8. I am late to the deans' conference. I had to wait one and one-half hours for the case to be unloaded.



# "My Most Enjoyable Moments in Conference"



TO ME the chapel exercises and vesper services were the most enjoyable moments of conference. The chapel exercises opened with several songs which led up to the devotional. The devotional leaders were inspirational and capable conference-ites. There was wonderful fellowship throughout the meetings. The vesper service was especially inspirational because it seemed as though we were drawing closer to God and would close the day with communion with our Savior. The vesper addresses were given by Dr. F. L. Jewett of the state university, who gave us wonderful messages. He made us feel that we were really a part of God's kingdom and showed us how Christ was a leader and that we can be leaders if we only follow in the steps of Christ. Although we may not fully reach the goal which we have set—still we are working toward our ideal with God's help.

THELMA BROWN.

Texas.

I HAVE been pondering over the question ever since I was asked to make this decision, and the more I think about it, the more I am convinced that it is a hard proposition for me to judge just which were my most enjoyable moments in conference this year.

The greatest delight of the day's program for me was morning watch, when I would nestle back under a little pine bush, my Bible and notebook in my lap. After reading my text and manuscript, I would enjoy that feeling of being lost in meditation and reverie, gazing up at the morning sun peering over that beautiful mountain just east of our camp—the shaded valley below with its

There were thirty-four Standard young people's conferences held during the summer, with a total student attendance of 3,326, which was a gain of 420 over last year. Three of the conferences were new and twenty-two of the remaining thirty-one enrolled an increased student body over last year. Three hundred and ninety-seven faculty members were required in these conferences. The statements given herewith were picked at random from written expressions of the students on the high points of the conference.



Studying nature along with life and books, near the New York conference grounds, Montour Falls, New York

many fields of green, the rippling sound from the ravine as the water made its way to the plains beyond, and the happy birds singing their morning hymns as they fluttered and hopped from tree to tree in search of their early breakfast. You could see visions and feel the spirit of God everywhere.

HARRY VETTER.

Kansas.

ALL my conference moments were akin to those of a child finding himself living in a chocolate house with peppermint shingles and ginger bread doors. The awakening of tremendous potential possibilities within ourselves was a veritable Alice in Wonderland experience.

The most enjoyable moment of all moments just chuck full of enjoyment came as I realized that I had been a part of this "Open Sesame" week, this great movement promoted by great-hearted men and women with great aims, endeavoring to bring about the true conception of the teachings of Jesus.

MARGUERITE ISOSHIMA.

Colorado.

THE thing in conference that meant the most to me was the ideal plan for developing the four-fold life.

Our spiritual development consisted of morning watch, chapel, vespers and group devotion.

Our mental development was provided for by an efficient and capable faculty who advised us concerning young people's work in the church, worship programs and our future vocations. Half of each day was utilized for this purpose.





Setting up exercises at the Second Negro Young People's Conference, Southern Christian Institute, Edwards, Mississippi

To develop physically is an important factor in the four-fold life. Our competitive sports in the afternoon required skill, labor and perseverance. Such games as basket ball, volley ball and baseball kept us physically fit.

To enjoy our health, intellect and spiritual life we must be sociable. The social element at Culver Stockton was of the best. We were as one with the same hopes, ideals and aspirations. We lived together one ideal week in perfect harmony striving for the attainment of our ideal—to develop the four-fold life.

GWENDOLYN SELVES.

Missouri.

**I** LOVE to think of those golden days at the Bethany Young People's Conference.

One of the precious jewels in my memory is the "sing" at the Zeta House that first Sunday night after the services in the Bethany Memorial Church. I remember the long room crowded with happy, laughing, merry young people. How lustily and heartily we sang the conference songs and *On the Banks of the Old Buffalo!* How we wracked our brains for clever reasons for our coming to conference, and how we laughed at Kirkpatrick's witty remarks and sage advice!

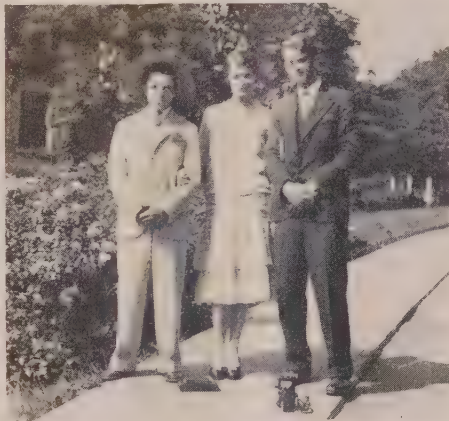
A more serenely beautiful jewel is the memory of the vespers on the lawn near the Campbell homestead beside Alexander Campbell's quaint little study and the old Brush Run Church. About us on the hill was the beautiful spot where Alexander Campbell and his great followers at Bethany lay asleep. The breezes whispered in the pines above our heads. From a neighboring hillside came the silvery tinkle of a bell. The memory of that holy hour is serenely sweet.

One of the most beautiful gems in my store is the memory of the Friendship Circle. The afternoon sun slanted across the smooth green of the campus and filtered gently through the leafy branches of the trees above us as, clasping hands in that circle of friendship, we met for the last time at the 1927 Bethany Young People's Conference.

Such jewels as these beautiful memories I gleaned from the Bethany Conference. No thief can rob me of this treasure. Nothing can corrupt or mar the beauty of these gems. They are mine forever.

ETHEL K. HOUSTON.

Ohio.



Next year's officers of the Bethany, West Virginia, conference. Left to right: Robert Moore, Ruth Culp and Edward Miller

**M**Y MOST enjoyable moment was not when it was announced that my tribe had won. That was thrilling, but being able to look forward to group devotions was better.

There were five of us boys in the group and as we studied portions of the Bible we discussed our problems. One night we discussed "The Choice of a Life Work," another "The Dance," and still another "Courage."

We found that all positions can, if they are honorable, be connected with God and that if one can see Christ on a dance floor, let that person dance, although I cannot conceive of Christ being on a public dance floor.

Young people, have courage enough to stand for the right for you will never be sorry that you took that stand.

D. J. GRIFFITH.

Texas.

**A**FTER I have come to the conclusion of four years at Hiram Conference, I feel with all my heart that it is the greatest benefit that has ever come my way. This last conference has been the climax of all. It being somewhat smaller than the others afforded a better chance to get acquainted and thus have a closer fellowship. I have never seen such fine sportsmanship displayed anywhere before. With a splendid faculty and the best of deans, we had an ideal conference.

The week this year meant to seventeen of us our last conference on Hiram Hill and made us strive to make it the very best it has ever been.

I certainly thank God that someone got the vision of a mountain peak of spiritual good time in the form of a conference in my day, so that I could have the opportunity of going and receiving its great benefits.

ROBERT LEWIS.

Ohio.

**A**NYONE who has ever spent a week or more in a well organized camp knows that the experience gives one a new enthusiasm about nearly everything on earth.

Terrace Beach Conference did all this and infinitely more for each one of its members. Although it was only for one short week, the contact with personalities such as our leaders meant much to each of us, and left an impression on our lives that I am sure will never be forgotten.

Conference was an adventure in friendship. When a group of young people with the same ideals live together for a time, friendships of the "lasting variety" are formed. A week in God's



Conference-ites on the beach at the Florida Conference



great out of doors with such companionship has awakened in me a keener appreciation of life and offered a challenge to make the most of that life, mentally, spiritually, physically and socially.

Dr. Macdougall's lectures in "The Origin and Nature of the Bible" have given the Book a new meaning to me and opened up a clearer realization of the Jesus way of living. His vesper talks each evening helped us to understand our position in life and appreciate our responsibility.

Conference has given me a new vision of service!

ANNABELLE MCKILLOP.

California.

THREE cheers for conference! O Boy! Didn't we have fun? Wasn't it just great all the way through? Right from the start I enjoyed myself so very much that it is a pretty big job to say just what the most enjoyable moments were.

During the recreation period I had a wonderful time. We had "keen" instructors. I really believe we "nine" in Advanced Recreation Class had the most fun of anybody at conference.

The things we didn't do are hardly worth mentioning and the things we did do are the things that made the social side of Conference the success it was. Come on "nine," Miss Smith and Mr. Carter, didn't we have fun?

We could talk of conference forever and of the wonderful times we had there, but I have come to the conclusion that the one thing I most enjoyed was the good fellowship we had one with the other. There were no fears, no barriers, all were equal and we all trusted one another. Just a great family of boys and girls living the four-fold life to the best of their ability, enjoying one another and learning to be of greater service, each in his own home church. Such was the spirit of conference.

EDNA SCHMITT.

Missouri.

IT WOULD be folly to put down all my most enjoyable moments spent in camp in one short paragraph, for every incident of the week was immensely enjoyable and profitable.

The outdoor vesper services held on the slopes of the great Sangre de Christo range of the Colorado Rockies were the most impressive and inspiring moments in my personal life. Those glorious hymns of worship and praise echoing back from the heavily timbered slopes of Beulah Valley seemed to call our



"Abie" and "Rosie" at the Enid, Oklahoma, conference. Roy Ross, young people's superintendent as Abie, and William Matthes, recreational director, as his girl

souls to reach out and grasp the vision of the better things in life.

T. H. Mathieson, pastor of the Christian Church in Colorado Springs, was the teacher at the vesper period. His lectures on "History of the Disciples of Christ" were infinitely interesting and helpful. I shall never forget his final message delivered on the last night of the conference on "Future of the Disciples of Christ." The hope of the church rests upon us, the leaders of tomorrow, who are being trained through Conference for real Christian service. I can truthfully say that I never received a higher inspiration to serve God than when I listened to that lecture.

My most enjoyable moment in Conference—Vespers.

H. DEAN BURDICK.

Colorado.

I THINK that I really began to enjoy myself on the evening of the second day when we were gathered in the basement of the Library for the "Mixer." The convention of an introduction was cast aside and we made ourselves acquainted in a unique manner for which the ever resourceful Mr. Jenkins was responsible.

Then one evening we hiked to the foot of a high hill, where we found Miss Yoho and several faculty members serving sandwiches and lemonade. Such a happy, hungry and noisy crowd as we were! When finally the clamoring for more lemonade had subsided, we seated ourselves and awaited the demonstration that one of the four tribes was scheduled to present. It proved to be a tour by train, and a more interesting one could not have been had. There was even the newsboy who climbs onto the trains to sell his papers. Elijah (Fire) Jennings of Pittsburgh scored a triumph in this rôle. He surely must have been a "newsie" at some time or other in his career. We recall that he failed in his attempt to sell a paper to the West Virginia farmer whose protecting wife restrained him with the caution "They're just tryin' to get all your money Ezry."

And then, O then, that night of nights, when we fellows assembled in front of the dormitory to tune our voices and then proceeded to serenade the girls from beneath their windows with *On a Chinese Honeymoon*, and *Let Me Call You Sweetheart*. And do you remember, fellows, how complete was our reward when from a window here and there, a lighted candle was seen to appear?

EDGAR A. PARKER.

Pennsylvania.



The Friendship Circle turns about face, Rocky Mountain Conference, Beulah, Colorado





All that remains of one of the faculty homes of the University of Nanking

# Present State of China's Revolution

By EDWIN MARX

**W**HAT of the Chinese revolution now? During the latter part of July and the first half of August something happened to the "seething revolution," and various attempts have been made to fathom and explain what it was. Active protagonists of the revolution naturally seek to minimize the situation. They admit that the Nationalist cause has struck some obstacle which has arrested its progress, but they pronounce it only a temporary reverse, and point out that any such movement as this has its vicissitudes. On the other hand, a number of experienced observers have seen in the developments of the past summer the exhaustion of a force that is spent and the collapse of one of the most spectacular movements of modern times.

The platform of the Kuomintang has consisted of three planks, the famous Three Principles formulated by Dr. Sun Yat-sen. The *first* principle is that of *Nationalism*. This emphasizes the need for racial and national solidarity. It would cultivate the spirit of patriotism, which has been so nearly nil among China's millions, and use it as a means toward emancipation from the control or interference of stronger racial and national groups. Out of this principle the antiforeign agitations have arisen, and the demands

for tariff autonomy, for the abolition of extra-territoriality, for the abrogation of unilateral treaties, and for equal recognition and treatment with other nations. It is all compressed into the slogan, "Down with imperialism!" The *second* principle is *Democracy*. This means the people's authority in politics, the right to popular participation in and control of the government. It looks to the overthrow of irresponsible, arbitrary dictators, for whom another name is "militarists." All this and more is concentrated in the slogan, "Down with militarism," and its counterpart, "Down with feudalism." The *third* principle is that of the *Standard of Living*. This refers to the living of the masses—the laborer and peasants—whose present pitiable standard is known to the world. The aim is to liberate the people economically and lift them to a higher level; a level which of course cannot be predetermined, but in fact would continue to rise indefinitely with the improvement of

In sending pictures of Nanking, some of which appear on these pages, Mr. Marx writes: Here are a few views of mission premises in Nanking as they appeared in July, four months after the events of March 24, 1927. While the pictures tell more vividly than any verbal description can of the havoc wrought, they still are inadequate to convey the full impressions made upon visitors to the scene. The camera cannot reveal the filth and foul smells, the flies and vermin that infest the places; nor the unfavorable feelings aroused by the appearance and conduct of the troops that occupy the houses.

the nation's economic condition. Emphasis on this principle has led to denunciation of "capitalism" and "foreign economic oppression" as fundamental factors in the exploitation of China's man power and other resources. It is this that explains the boycott against foreign goods (where the boycott has not



been employed merely as a political weapon in the absence of military force), and the agitations against foreign business in China. It has also added impetus to the demands for tariff autonomy.

### The Real Dynamite

The third principle is the one with the real revolutionary dynamite in it. Foreigners, naturally, have concentrated their attention mostly on the first principle, because it was the one that affected them most obviously. With the second principle foreigners generally sympathized, and they thought there could be no objection to the third, not understanding very clearly its implications. In the Chinese attitudes towards these three principles there was a different alignment. They were enthusiastic, almost to the last man and woman, for principle number one, and they still are. Number two appealed powerfully and still does, to everybody except the militarist against whom it is directed. And number three? Aye, there's the rub. That is the rock on which the Kuomintang split and is foundering. The people's living!

What people? The toiling masses, possibly ninety-eight per cent of the population—which, on an estimated population of four

tang lacked. The Communists had the technique. The enlightened part of the population of China is so hopelessly out-numbered by the illiterate, inarticulate, unfeeling masses, that any attempt at revolution which failed to stir the masses, was foredoomed to failure. Dr. Sun tried for fifteen years to stir them up by appeals to their ideals and their patriotism and his result was a failure. Then came the Russian Communists—headed by Borodin. "Mr. Borodin \* \* \* realizes that the patriotic sentiments of the Chinese



The home in which Mr. and Mrs. C. H. Plopper were living in Nan-king, one of the worst wrecked of all the homes that were not burned.

proletariat are an imaginary quantity; he appeals, instead, to the appetites of the mass—to its desire for a greater share of the world's goods, to its hunger for rice, land, wages. This is the difference between a 'nationalist' movement and a social and economic revolution.'"

The masses responded with a will. There was in the promises of the Communists something they could understand and the results were speedily realized. It is said that more than one million were enrolled in trade unions, and more than two millions in peasant unions. These unions loyally supported the Nationalist movement, and in fact furnished its main driving power in its remarkable sweep from Canton up to the Yangtse Valley. Since other classes of Chinese were also supporting the movement (though more out of sympathy for the first and second principles than for any vital interest in the third) the Nationalist movement seemed to be meeting universal favor and its military and political fortunes prospered accordingly.

### The Irrepressible Conflict

Then occurred a development so inherently natural that anybody familiar enough with the history of revolutions should have foreseen it. The Russian advisers are said to have anticipated it from the beginning, and maneuvered to accomplish as much as possible of their program before the open rupture came. The first and second principles of the Kuomintang



The ruins of the house built by the old Foreign Christian Missionary Society which formerly served as the home of Mr. and Mrs. Frank Garrett

hundred millions, would number 392,000,000 souls! They who can't read, who labor twelve to sixteen hours a day on soil or in the shop or factory, for a place to sleep and enough food to keep body and spirit together. Dr. Sun, idealistic dreamer, proposed to raise these masses a little higher in the scale of existence. What an audacious idea! One cannot but applaud the motive, but by what technique could it be accomplished? Nobody thought it worth while to delve very deeply into that question.

### The Communists' Contribution

Here the Communist party, through Russian advisers, supplemented what Dr. Sun and the Kuomin-

\*Vincent Sheean in *Asia*, August, '27.



united the whole nation, in opposition to "foreign imperialists" and "domestic militarists,"—but the third principle divided the house (and the party) against itself.

The demands of the laboring and peasant classes for better conditions, for higher wages and lower rents, was bound to run counter to the interests of those who paid the wages and received the rents, as well as all others who profited by conditions as they were. The reaction was hastened by the speed and violence with which the laborers and peasants began to claim their share of the fruits of the revolution. Aside from the economic elements, the opposition of traditionally trained scholars and all classes of conservative temperament generally, was aroused by the breakdown of conventional standards and the spread of new ideas in the social and moral realms.

The classes referred to united their forces—military, financial and moral—and the radicals were suppressed with blood and iron. The campaign of suppression was begun by General Chiang at Shanghai in April, and it rapidly swept all the territory under the Nationalist flag, culminating in the harsh measures of Generals Ho Chien and Tang Sen-chi in Hunan. Thereupon, Madame Sun Yat-sen issued her manifesto (July 14) charging that the revolution had slumped back into reaction and compromise and she was therefore severing her connection with it; and Borodin departed for Moscow with the expressive farewell comment, "The militarists are again in the saddle." And that is what happened to the stage of the revolution which has just closed!

In view of the developments, what shall we think of the future? Especially, how shall we lay our own course of action? Have we learned anything that will affect our policies?

As for China, there are two possibilities. One is that a military dictator, or a group of them, will arise capable of stabilizing the country on a frank basis of reaction. This might, especially if the dictatorship were enlightened enough, encourage the growth of industry, trade and education until the

evolution of the country reached an advanced state, somewhat as has occurred in Shansi province under Governor Yen Hsi-shan. This is the course which most "respectables" no doubt would elect, and it seems to be the course generally advocated in British circles. The other possibility is that the masses, once having tasted the wine of freedom and equality, are not going to be denied; that they are even now planning their next uprising, which will be more red, more bloody and destructive than any yet experienced; but out of the ruins a liberated people would emerge to enter on the task of rebuilding. The above two alternatives leave no room for the middle choice which at present is the hope and dream of enlightened Chinese leaders and many foreigners—a peaceful, constructive development under democratic auspices. If all the people of China were like the ones who cherish this dream, it might be already a reality. But to cling to such an illusion in the face of the actual conditions is to have learned nothing in the last decade and a half. Even the Kuomintang proposal to govern the country by the party means, for the present and for a long time to come, government by an oligarchy.

For the Christian movement, one proposition should have a prominent, if not the primary, place of consideration: namely, the welfare of human beings should take precedence over ideas, dogmas, organizations or any other loyalties. And in China, we know what the welfare of the greatest numbers of human beings means. At our present rate of progress, how long will it be before "the poor have good news preached unto them?" The masses of China, in demanding a higher standard of living, are demanding only what they have a right to, and it is an obligation as well as a privilege of the followers of Christ to assist them in that endeavor. What is there in the Christian program that is assisting them? In so far as we have such a program, how can we bring them to understand that we have it? The answer to this question may be the means of turning a bloody revolution into a peaceful development; of substituting for class warfare, a cooperative brotherhood.

## Lost—a Boy!

**N**OT kidnaped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of this lad is without dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold.

Yes, his mother lost him. Being much engrossed in

her teas, dinners and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the ministers and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.—*The School Index*.



# The Growth of a Child's Soul

By CONSTANCE WARREN McCUE



**M**ANY mothers who are wise in the lore of calories and vitamins, who feed, clothe and bathe their babies with scientific care give little or no thought to their moral and spiritual needs. It is not that they underestimate the im-

portance of such development, but they do not seem to realize that very small children have spiritual lives! As a matter of fact, there is no time when the child is developing as rapidly as in the first five years of his life. Permanent harm, or equally lasting good will most certainly be

done him in those formative years.

There is no thoughtful parent who does not want his child to grow into a sturdy, high-principled man or woman. And yet, how few of them are instilling into the lives of their children qualities of character that will give them a fair chance in future battles with wrong.

I ask all of you who are guardians of swiftly developing human life to face honestly these questions. Is this child (and I am speaking now of the child of pre-school age), for whom you are responsible to God, advancing in kindness, in self-control, in helpfulness and in self-reliance? Has he grown in an appreciation, and in reverence and love toward the heavenly Father, and in gratitude to him for the gifts with which he has graciously filled even the little child's limited world?

In meeting these questions let us consider the chief fields of influence in the life of the average child under five years of age.

First, there is the church, to which we turn naturally and instinctively for spiritual aid. Once a week the little one from a Christian home is taken to Sunday school. There he is taught by story and picture and song, and by association with other children his own age, principles of love and thoughtfulness which he can understand. There he learns of God, the heavenly Father, and of Jesus, the friend of little children. Only one or two short hours a week has the teacher to give these things to her small charges. Is it any wonder then that children often have hazy and dis-

torted ideas about the Sunday school teachings? Nevertheless the conscientious teacher has a vital, though limited influence, and the truth learned in the nursery and beginners classes is often a real and fine factor in the spiritual life of a child. It remains for the parents to determine how strong shall be the power of that brief weekly hour. This brings us to a consideration of the home, the most profound influence in the life of the pre-school child.

The baby learns to talk by hearing repeatedly the same words applied to the same things. He learns to walk by a wonderfully persistent repetition of the motions he has seen his elders employ. In fact, every act that is to become a permanent part of his life is acquired by repeated emphasis and effort. Is it surprising then that God often becomes a vague mythical being, or that Jesus is just "someone we hear about in Sunday school," not a real personal friend and helper? Is it strange that, with all the teacher's efforts to inculcate principles of generosity on Sunday, that quality does not become a part of his life, when for six other days and most of the seventh signs of marked selfishness in the child are overlooked because "he's only a baby"? How can he learn to be thoughtful and self-reliant when his efforts at helping are so often dismissed with, "No, no, you're too little"?

**S**OME time ago I visited a nursery class, conducted by an unusually wise teacher. She had got the mothers of her children to cooperate with her in her efforts to recognize and nurture to the utmost the spiritual possibilities of those "babies." And I marveled at the deftness of the tiny fingers, and at the alertness and thoughtfulness shown by many of the children. It seemed unbelievable that three-year-olds could know so much and work so happily together. Every child that young, is by the nature of his newness in a strange world, self-centered, but he can learn quickly the joys of kindness and helpfulness.

In a recent issue of *Good Housekeeping* is a very excellent article by Secretary of Labor Davis, on "Religion in Education." I will quote here a few of his remarks deserving of deep thought. "The soul of this nation will die if we do not instill into the minds and hearts of our children some proper form of moral and religious sense . . . . I have children of my own, and I want them to grow up into men and women who believe that religion has a genuine message for them as it has for me. I don't want them to develop into atheists and materialists . . . . No one need spend time cultivating the weeds in his garden; they grow without the slightest attention. It is the plants we



prize that need our care. So it is with the young. Nobody needs to train his son to be vicious. Let him go without training and he will become that of his own accord."

And the thing I want to emphasize here above all else is that this important training of the soul must begin long before the state decides that your child is ready for school. As he learns control of his body, so he should learn in early childhood those qualities of love and gratitude and reverence that are not of the mind, but of the spirit.

If every mother could know just what the church school teacher is trying to do for her child, how much greater good could be done. Parent-teacher meetings are bringing about this cooperation of purpose and method in many places. The story heard on Sunday gains greatly in significance if it is repeated during the week. In fact it becomes more real just from being told to an individual child rather than to a whole

group of children. The wonders of the common beauties of nature and the good things our animal friends do for us, are fascinating and profitable studies for the little child. Pictures can be found at home in magazines and books that illustrate the love and generosity of God, and the ways in which even children may pattern their lives after the life of the great Teacher. It will take time out of the often all too busy days of the mother to help her child to discover these things, and it will also take time and patience to allow these very small people to "help." But isn't the result worth the effort?

You will be repaid a thousand-fold in the knowledge that your boy or girl has deeply and fundamentally rooted in his heart a generous, kindly spirit toward his fellow creatures, a love of God, and an abiding desire to serve Jesus, his Friend and Example.

Some books that will be helpful to mothers of little children: *The Mother, Teacher of Religion*.—Betts. *The Nursery Class of the Church School*.—Eva B. McCallum. *The Unseen Side of the Child's Life*.—Harrison.

*Does your leader do all the thinking or*

## Does Your Class Think?

Practical Points on Leadership in Cooperative Thinking

By CHARLES DARSIE

A LITTLE boy led his father out into the yard one Sunday for a conference. "Papa," he said, "does God let little boys be bad?"

"Yes," replied the father, "God lets us be bad if we want to."

"Papa," continued the boy, "does Mamma let me be bad?" "You bet she doesn't," replied the father, lapsing into slang. "She makes you be good."

"But, Papa," persisted the boy, "why does Mamma make me be good when God lets me be bad?"

All of which illustrates the difference in attitude between the church school teacher who uses the lecture method and the one who teaches by group discussion. God lets us be bad that we may learn by experience how to be good. The discussion leader, to succeed, must be willing to let the group think wrong, if need be, in order that the members may learn to think at all.

The chief objection to the discussion method in adult classes is that some leaders have not been able to make the process a success. These leaders feel that they are successful with the lecture method. At the same time, most of us know that lecturing too often results in classes that do not study. In addition, the teacher's lecture becomes a rival of the pastor's sermon. The Sunday school scholar feels no need of two speeches in one Sunday morning and goes home before the church service.

The question of choice between the lecture and the discussion methods, therefore, narrows down to that of determining whether conditions will allow a successful and interesting discussion. There is a general agreement that discussion is better, if it can be done successfully. In the case of large classes, successful discussion is out of the question. Cooperative group thinking can only be done when each one present has the opportunity, at least, to make his contribution. A room where members can see, hear and be heard is also necessary. There must be, in addition, a leader who is able to initiate and continue the thinking process within the group.

The first difficulty which a discussion leader encounters is that of getting his group to take part. He finds that they will not respond to his question. Why should they, if uninformed or uninterested? The group leader needs to know that he is not to raise his own question, but the group's question. This means that the question must involve the feelings of the group. There must be a question that makes an emotional difference to the members of the group, which way it is decided. People will talk when the topic is personal to them.

The question should divide the feelings of the group. If all feel the same way, the question is settled as soon as it is brought up. Cooperative thinking occurs when two or more views, each involving emotion if not prejudice, are brought out, side by



side, and compared. When this kind of thinking occurs, it usually finds expression without any urging by a leader. In fact, urging people to talk, when they do not feel impelled to do so, generally results in more silence than before.

There is another difficulty which a discussion leader encounters. It is the tendency of discussion to degenerate into useless argument. This is not cooperative thinking, or any thinking at all, for that matter. Argument differs from cooperative thinking in its motive. In argument we wish our conclusions to prevail: we are working for a majority vote. In cooperative thinking all parties try to suspend judgment until the group can share their ideas and their feelings, and on that basis undertake an open-minded search for truth.

With an individual, thinking begins in a question, involving more than one possible answer. The thoughtful individual feels the impulse to decide: but tries not to decide impulsively. He first examines the situation to discover all possible answers to his problem: then tries to fit all the facts to be had into each of these possible answers. When he finds that one possible answer fits more of the facts in the case than any of the others, he experiments with that answer until he can either approve or disapprove of it.

The process of thinking by a group must be kept in a similar pattern. All possible answers, supported by the feelings of varying opinions, must be brought before the attention of the entire group. The differing ideals must be contrasted and compared. When all feelings possible have been satisfactorily registered, the group seeks to lay aside feeling, suspend judgment, and search for facts. The resulting solution must satisfy all parties, not win by a major-

ity. The group cooperates as far as all can go toward a conclusion. If this conclusion does not go far enough, it would be better to begin again around another phase of the question and come by a new process to another decision. This involves Christian patience and mutual respect for personality.

Possibly the chief difficulty with a good many leaders is an inability to let the group think, when the group differs from his own opinion. There can be no cooperative thinking when the leader insists on doing all the thinking. Neither will a group be anxious to express views until there is a feeling that their views will be respected, whatever they are.

Several vital advantages come to light when groups learn to do cooperative thinking. First, our differences are changed from causes of discord into aids to thinking. We change an object of apprehension into a stimulating spiritual experience.

Second, we learn to trust each other as we come to understand each others feelings. Concealment and suspicion give way to sympathy when the habit of thinking together is mastered by a group. We discover God, whom we have not seen, when we take the pains to understand our brethren and think with them. This is the attitude of Jesus toward all honest human beings. He understands, loves and cooperates.

Finally, we have said little about the formally educational aspects. They also are important. There is no education without thinking and most church members do not know how to think religious questions through by themselves. If they think at all, it must be cooperatively. Usually they do not think during a lecture. It is more important, therefore, that they be led to have views of their own than that they merely hear the ideas of any leader.

## If Preachers Disappeared

**N**O ONE can pretend that, as a class, parsons are popular. When a dramatist presents a clergyman on the stage he is nearly always a grotesque figure of fun—timid, eccentric and incompetent. Fiction writers take him more seriously, but even in the best novels he shows up none too well. A very clever woman novelist, trying desperately to be fair, has written two books about clergymen—in one he is a selfish, worldly, heartless egotist, and in the other he is almost too good to live; indeed, at the end he dies while writing a sermon. One distinguished novelist, who seeing that he is the son of a bishop may be trusted to know his subject, has written a story of the clergy in a cathedral town that is as repellant and disquieting as it is brilliant and authentic. Yet if all preachers and missionaries disappeared from the earth, mankind would not be long in finding its way back into the jungle. It came very near it in 1914 under the temporary eclipse of Christianity. The churches, more than any other institution, cleanse and sweeten the life of the country and save us from sinking into a deadening, brutal and despairing materialism.

—Quo Usque  
in *The British Weekly*





What would be the size of our national conventions in America?

## A Study Our British Brethren Set a Pattern

**W**E ENJOYED the British brethren immensely. Anyone has a rare privilege who can visit our spiritual kinsmen overseas. He who says the British do not have a sense of humor betrays the fact that he has never been in Great Britain.

The eighty-second annual meeting of the Churches of Christ of Great Britain was held at Glasgow the first of August. The sessions began on Tuesday; as early as Sunday the members had gathered in large numbers for the feast of good fellowship.

The Langside Hall, seating well over five hundred, was full most of the time and crowded to capacity in the evenings. The sessions were characterized by uniform good spirit. The delegates had their dif-

ferences frankly and earnestly stated, but resolved them and kept the fine feeling of fraternity throughout. They received B. A. Abbott and myself, the American representatives from our International Convention, and our wives, with enthusiasm and extended every courtesy. The visit of Jesse Bader was everywhere mentioned with appreciation. The evangelistic meetings held by Jesse Kellems, while in Edinburgh University, made a large and substantial contribution to the churches.

The history of the cause among the British churches begins in 1836 at Nottingham, when a group of fourteen, by mutual consent, withdrew from the Scotch Baptist church and formed a separate organization,



The eighty-second annual meeting of the Churches of Christ of Great Britain





Christ would attend in like proportion to their membership?

# Comparisons

## Disciples of Christ in America

calling themselves New Testament Disciples of Christ, as noted in the short history of the church at Nottingham by S. Mottershaw. When Alexander Campbell visited this church and the others in 1847, there were 200 members. There are now 200 churches and 16,000 members.

James Wallis, the maternal grandfather of J. W. Black of Leicester, who attended the Memphis Convention, and of R. W. Black of London, who with his family is a leader in the Twynholm Church, was a leader of note.

The General Evangelistic Committee with the chairman, J. W. Black, is one of the livest activities reporting to the convention. Mr. Black gave a glowing

account of the Memphis Convention and his reception in America. This committee directs the labors of nine evangelists and five women workers. There were \$19,550 in receipts to the home mission work.

The Foreign Missions Committee spent \$31,670 during the year, having had a ten per cent increase in income. This includes the work of the women's missionary society, which is a very active organization. The work directed by this committee consists of the labors of a score of missionaries working in Siam, Myassaland, Africa; and three stations in India. If we in America had missionaries in like proportion to membership, we would have 1625! Mr. and Mrs. A. C. Waters, Latehar, India; Mr. and Mrs. Clark of



Great Britain, Glasgow, Scotland, August, 1927



Siam; Mr. and Mrs. Pryce and Miss Piggott of India were noted at the convention. The missionary breakfast was full of enthusiasm and was attended by a majority of those in the convention; the limit of the dining room kept the number down to about 300.

Overdale College for training of evangelists and other church workers is located at Birmingham. It cooperates with the Friends College for liberal arts

work and has high academic standing. The school is eight years old and is making a contribution to the life of the churches. W. Robinson, M.A., is principal. The school received \$11,290 during the year, and has \$40,000 of income producing funds.

The Publishing Committee superintends the production and distribution of literature among the churches. It did a \$25,000 business last year and has \$3,500 of an accumulated reserve. It publishes the *Christian*

*Advocate*, a weekly paper with 4,000 subscribers, one to every fourth member. In proportion, this would equal 325,000 subscriptions for us in America!

The Temperance Committee had an income of \$1,300 and is aggressive along with the other forces of temperance in the British Isles.

Monday was Temperance Day. The churches here, like the churches in America, have the pioneer spirit on this reform. Theirs is a serious problem, though many forces are appearing that shall one day see Britain dry. Lady Astor, that inimitable American in Parliament, and her husband in the House of Lords are significant factors in the fight for prohibition.

James Gray, a young man of promise, is the new head of the Sunday school work. He is a recent graduate of Overdale College. The General Sunday School Committee had an income of \$931. There are 19,000 pupils and 2,400 teachers; 541 from the schools came into the churches by baptism last year. There was an increase of 609 scholars for the year. Statistics of the Sunday school work have been kept for fifty-five years. Usually the sessions of the schools are held on Sunday afternoon. At the same ratio, we would

have more than a million and a half in our Bible schools!

The Church Building Fund in our British churches is \$44,500. Loans amounting to \$6,500 were made to six churches last year.

The British churches have a number of keen business men who bring a fine leadership to the work of the church. They go to conventions and give themselves to the business. The wealth of the churches is not large, and yet out of their plain living they averaged, on work reported to the convention, \$4.60 per member. Such an average on our membership in America would come close to seven million dollars in current funds raised for the co-operative task!

Frank Hepworth, a schoolmaster for twenty years, distinguished himself as chairman of the convention. His brisk, expeditious way of conducting the business with fairness to all won the admiration of everybody. H. Langston of Leicester, the place of next year's meeting, is his successor.

The Old Age Fund for the evangelists is \$5,000. We had a fine conference with the leaders on our plans for modern pension provision and are much encouraged by the interest shown. A number of conversations with prominent business men lead us to believe they will be willing to cooperate in the plans when fully matured. They were delighted when we told them of our hope to build a World Pension Fund so that a man might transfer to any section of work any place in the world and continue in his pension rights.

The day after the convention a large number of the delegates went on an excursion on the steamer "Queen Empress" down the Clyde and up to Lochgoilhead, where the city has an extensive park some forty miles away. There we saw them at play just as earnestly as in the work of the convention. This trip was really the place to get acquainted. The beautiful hills, green to the top, and the wonderful lakes make an exhibition of nature never to be forgotten.



H. Langston, Leicester, England, chairman elect of annual meeting of British Churches of Christ.



William Robinson, principal Overdale College, England







The front doors of average neighborhood moving picture houses in St. Louis

# The Front Door of the Movies

Reprinted from The Christian Courier

IT WAS Saturday afternoon and Eve said, "My flesh is weary, my mind is confused, and my nerves are in a state of rebellion; I go to a movie show." Like all the Adams since the one who traded a whole orchard for a bite of one apple, thereby bringing rheumatism, fallen arches, chigger bites and death on himself and his posterity for all time to come, this Adam said, "I also go with thee."

Now, these two are an old-fashioned Adam and Eve. They say their prayers at night—even when they are not sick; they say "limb" and they blush when certain conventions are abused before their faces. They were not asking the Devil to make them "wise," for they know too much of good and evil now for their comfort. They wanted to see a clean, amusing, thrilling picture that would help them forget the nip in the back, the step on the toe, the slap on the face that an impudent old world sometimes gives. So they stopped, looked and listened at the movie door before they went in. Having stopped, looked and listened, they did not go in. They went to the next door, and the next, hoping to prove the verity of the old song. "It is better further on." But every one of those "fronts" deliberately tried to impress the public with the idea that all that is salacious, vulgar and vile was to be seen within. Probably few of these shows were as bad as they were represented to be. The titles and the illustrations are so misleading that a "Houchie Couchie Sal" on the boards may turn out to be little Miss Sarah Smith on her way to Sunday school on the screen. For the movie is frankly like the little boy who delights to boast that he is "a tough guy."



—W. R. Warren

At the last theater in the row the boards were ornamented with spurs and hung about with lariats. Everybody toted a gun in his pocket and carried two in his hands. Even the corpses on the ground still clutched their two guns. Still, Eve said that she would go in. She answered Adam's look of surprise with, "O, I know you wonder why I can witness all this bloody murder when I cannot even wring a chicken's neck; but I am determined to see a movie and I had rather go in here where they kill 'em than to one where they just let 'em wallow around in filth and live on in their nasty lives."

How many other Adams and Eves are there who just wander around indulging the hope that it is better further down the row and finally dart into a cheap Wild West to keep from giving up in despair? Perhaps Jesus was manifesting his usual generosity when he gave the children of this world credit for being wiser than the children of Light. Surely if that is true as a rule it is not altogether true with the movies. A great company of Adams and Eves would patronize the shows oftener if the magnates did not go on the theory that all men are swine.



—W. R. Warren

A bargain rate in thrills for children!



*Do your Sunday school lessons teach mere facts, or build character?*

# "Now, the Lesson for Next Sunday—"

A Searching Analysis of the New Emphasis in Lesson Material

By GLENN McRAE

THE Sunday school of my boyhood days met in a rectangular building of one room, whose corners were occupied by classes of different ages. The class of boys I attended occupied the two short pews immediately in front of the stove. And across the aisle sat the adult class.

There was much in common between that class of adults and the one of which I was a member. Both sat upon pews of identical height. The same lesson was studied. The teachers used similar methods, a verse about with comments and questions. About the only difference between them was the bulkier quarterlies furnished the adults and the more difficult questions asked by their teacher.

When the class sessions came to a close and the "application" of the "lesson" had been made, the school reassembled. Then the best student of the Bible, usually an elder or the minister, reviewed the lesson. The questions were rather difficult and, as I remember, provoked no answers from that boys' class.

This Sunday school was typical of the day when uniform lessons predominated. The object of its efforts, as with other schools of its time, was to impart Biblical information. Conduct was not given primary consideration except as it was discussed in the "application" of the lessons. Right actions were supposed to result from an acquisition of knowledge of the Bible. The class session where the Bible was presented was regarded as the heart of the educational system. The opening assembly of the school was not thought of as particularly educational. Whatever was done there was but incidental; the real work was accomplished in the class. An attempt was made to re-enforce the class work through the "review" at the closing assembly. The great end sought through it all was a knowledge of the Bible.

Uniformity, however, was a principle that could not endure. Uniform lessons proved unsatisfactory especially when applied to children. The spirit of

I think God kept on talking when his book had gone to press;  
That he continues speaking to the listening sons of men.  
I think his voice is busy yet, to teach and guide and bless;  
That every time we ask for light he calls to us again.  
I think he bade the scientists to search the crust of earth  
And find the truth he'd hinted at in allegory style;  
To ferret out the facts about the human race's birth—  
Through clammy protoplasm up to souls that love and smile!  
I'm sure I've heard him saying: "Use the mind I gave to you;  
Find out with it as much of truth as ever you can find.  
No true thing ever can refute another thing that's true—  
I ask not mere credulity—the faith that goes it blind."  
He never meant his book to hold the total of his word;  
He still communes with human souls that crave enlightenment.  
Each honest ear to truth attuned his teaching voice has heard—  
I know he kept on talking while the Bible went to press.

—STRICKLAND GILLILAN  
in *The New York Times*.

inquiry was at work among Sunday school leaders and foretold new things to come. The new interest in child study forced new points of view. As a result graded lessons were authorized in 1908 and their development came in the years immediately following.

Go some Sunday, if you will, to the school described at the beginning of this article. If its leaders have kept pace with the developments of modern religious education, many changes will be found.

The one-room building will have been added to or replaced by a building more churchly in type and provided with class and departmental rooms. Chairs and pews will be of a size to fit their occupants. Equipment will indicate varied activities. Pic-

tures will adorn the walls. Everything will be neatly arranged. The physical equipment, it will be recognized, must be adapted to those who use it.

Age groups will be meeting separately for the "opening" where worship through a use of materials strictly graded will be sought. This "opening" will be regarded as a vital element in the educative process. The programs of worship will not be made Sunday morning while the school is gathering but will be carefully planned in advance and built around a theme. The worship itself will seem natural from the simple prayer of the beginner to the lusty song of the junior and the fervent amens of the adults.

The lesson materials will not be the same for all classes, but will be carefully selected to meet the needs of the various groups. The teacher will not be merely imparting facts but will be seeking to develop life. The lesson materials will be used only as a means to that end. The Bible though constantly used will not be the only material provided. Service projects to fit varying capacities will be developing a missionary outlook and passion. Through the week, recreational activities adapted to group interests and needs will be helping to bring about a spirit of cooperation and good will. And the old "teacher training class"



where one studied the Bible chiefly will have been replaced by one studying units of the International Leadership Training Curriculum, which is designed to train leaders to do their tasks.

**B**UT great as the transition has been from a "lesson"-centered to a pupil-centered system, the spirit of progress cannot be stayed. Important changes are now in process. Many feel the graded lessons are still too greatly fact centered. The recent emphasis on worship and "expressional" activities has resulted in a tri-centered system. The graded lessons furnish one center, the worship built around themes gleaned from books or suggested by committees is another, and "expressional" activities meant to express principles learned in class constitute the third.

To meet the demands, the lesson committee of the International Council of Religious Education, through which thirty-five Protestant bodies in North America cooperate, has begun the task of making an entirely new curriculum.

"Life situations," "life centered," "areas of experience," and "trunk lines of experience," are terms that are emerging as a result of these studies. They are not scary terms from which one should run. Rather a religious educator who can explain their meanings should be sought, for they indicate the trend of changes that are coming.

If a decade hence the Sunday school already referred to should be visited, what changes would be found?

First, it will be found that the church school is not regarded as a place to go to study lessons. It will be looked upon as a set of experiences in which the pupil is to participate.

Activity will everywhere be in evidence in the Sunday school we are visiting, for activity will be the starting point of its educational processes. The sense of enterprise will be felt. Pupils will be actually learning to live the Christian way by planning and carrying out enterprises in Christian living. Worship will be coming as a result of successes in the enterprise or because of obstacles in the way of its completion. There are no "expressional" activities, so-called. Principles are not being "learned" and then expressed. They are being learned in their expression.

**T**HE time-honored lesson system will not be found in this Sunday school. Teachers will not be looking for the next fact to present, but rather for the next step in leading the enterprise. Knowledge, however, will not be neglected. It will be even more effectively acquired because there is created first a desire for it.

The forward-looking church schools, while this curriculum is in process of development, are preparing for its coming. Teachers are working primarily for

character development rather than for the mere presentation of facts. They are even testing their work to see that these results are being attained. Graded lessons are being used to develop life. Worship is given a large place in the program. Activities are many and varied. Pupil participation is a principle rigidly applied. All of which portends the new day when personality will be exalted to the place it had in the mind of the Man of Galilee.

## The Cycle of Kindness

(Continued from page 17.)

It was growing dark. We had no idea how much farther the burial plot might be and it was necessary that we return to some semblance of an inn for the night. Standing on the crest of a little hill, we watched the procession wind along the road until it was lost to view beyond a distant bend. Until the last note of the funeral march was heard no more, we stood there. Turning, we were startled to see an old man sitting on the side of the road, plainly exhausted. He beckoned to us.

"Are you with the funeral?" we asked.

In broken German the old Slavic peasant told us the story.

"He was a friend to me, the little chap. Always bringing me things, always running errands for me, always kind. I wanted to put these flowers on the grave." He held up a bunch of withered flowers. "But my knees will not carry me any farther and my back is hurting. I want to do something for his sake, though. Will you accept these flowers as a gift of love from an old man who wants to pass along some of the kindness this little fellow passed on to him? And will you pass it on, too, when you go back to your strange land? It is America, isn't it?"

We took the fading flowers. Yes, we told him, America was our land, our "strange" land. But such a charge! To become a link in a cycle of kindness!

We tried to tell the old peasant that we would try to take back to America something of the spirit that prompted the gift of those pathetic little flowers. To pass along kindness was what he kept repeating, from Slav to American, from American to Oriental, until the world should be full of warmth and friendliness and lovingkindness. "All that you can carry away in your cold dead hands are the things you have given away"—and he, a little child, had given lovingkindness, a gift without price, a snowball of a gift, gathering in size as it goes. The stars that are being fitted into his crown!

We walked back to the village in the gathering dusk. Very faintly now and then we heard a haunting strain of music from somewhere over the hills. The stars came out and a full moon was rising before we came to an inn. Kindness! One little whisper in the speech of the world that is coming and going across the sea; we are proud to be the bearers of such a message.



# Among Tibetan Bandits

*Tsecheoung, Yunnan, July 18, 1927.*

EAR Mr. Corey:

**D** We are here on our way home, penniless and less almost everything else. We, MacLeods and us, left Batang on the 27th of June. Due to the unsettled state of the route we had heavy escort when we could get it, but later when we arrived in a place where the Chinese could not go because of the rebellion the first of the year, we hired Tibetans. However, after we had crossed Tsa Lei Pass the escort of six men whom the Tibetan official declared to be sufficient for us proved to be useless. From the feeble defense they put up and their retreat which left us between them and the robbers and the knowledge that their official later shared in the plunder, we know that they treacherously turned us over to the mercy of the robbers.

On July 6, after descending less than 2,000 feet from Tsa Lei Pass which is 15,800 feet high, we entered a small grassy plain where two streams met. The escort had told us about a quarter of a mile distant before this place that they had seen robbers on the pass and that they were following us. But since our escort seemed to be going on ahead and as they could easily have stopped them at the narrow pass, I concluded that they were trying to scare us so we would give them some money although their hire had been agreed upon and paid over.

As we arrived at this slightly sloping ravine we found that my baggage animals had camped for dinner on the north side of the main stream which flowed almost east. Our chair was dropped there but as MacLeod's animals insisted on going across the ravine his chairs crossed over and stopped there near the ruins of a stone house. The escort leader suggested that we go across the stream but our chairmen objected so we prepared to eat dinner.

The escort arranged themselves beyond the dilapidated stone wall on the edge of the scrubby oak forest which grew up that side. We had reached the place about 10:20 A.M., Wednesday morning July 6, and in about five minutes shots rang out. Looking up I saw two or three Tibetans partly concealed by low bushes not over three hundred feet away, advancing toward us.

I thought of going to the mule and getting my stuff off of the mule and then retreating with the children, but the mule was fifteen feet away and directly in the line of fire. Bay Shang Wun, my teacher and caravan leader, grabbed John Kenneth (John Kenneth Duncan aged three years) while I picked up the baby (Marian Louise Duncan born April 14, 1927) and my wife seized the baby blankets. We started at right angles up the larger stream. First we had to cross an open plain about 300 feet before we could reach the shelter of the rocks at the mouth of the ravine. Shooting was now general between the robbers and our escort but as both were on higher ground than we were no shots seemed near until just before we reached the mouth of the ravine.

As we ran along, we came across John Kenneth sitting forlornly on the ground. The caravan leader had given him to a chairman who had stumbled and then put him down so he could run faster. Shifting Marian Louise to the left arm, I picked up John Kenneth in my right arm and continued at a slower pace. Running at an altitude of 14,000 feet is a breath-taking performance. Louise (Mrs. Duncan) was some

Our Batang, Tibet, station is far removed from war-ridden Central China. Conditions in and about Batang have been peaceful. Our missionaries have suffered in no way except that it has been difficult and at times impossible to cash the United Society drafts. There has been danger of their supply of money becoming exhausted. Because of the peaceful conditions in Batang and the dangerous conditions of the roads leading to the coast, our missionaries have felt it safer to remain at their station than to attempt evacuation. However, R. A. MacLeod is a British citizen and since his Consul advised him to leave Batang, he and his family concluded to leave the country by way of the southern route through Burma. It was his thought to take his family to the coast and then if possible to return alone to Batang with supplies and money. Since the furlough of the Duncans was almost due, they decided to accompany the MacLeods to the coast. Accordingly, on June 27, both families set out for the journey to Burma. The following vivid account of the hazardous journey, including an attack by a band of thieves that robbed them of practically everything they had, has just come from Mr. Duncan. These missionaries share with the Apostle Paul his hazardous experience "in perils by robbers."—C. M. Yocum.

little distance in the rear. Across the stream stood Andrew with outstretched hands shouting to the robbers not to shoot. The MacLeod children were running into the stone enclosure.

We ran some more. Just before I reached the mouth of the ravine a bullet struck the ground at my feet and another whizzed over my head. I was so out of breath that I stopped to crouch beneath a low overhanging rock. My wife joined us. I looked across the stream and saw several robbers running toward Andrew. They beat him with guns and swords as he implored them to have mercy. It seemed to me that they were not doing it violently so I figured they would not kill him. Tibetan robbers usually beat their victims more or less severely.

I was startled from this scene by the appearance of a tall Tibetan who asked me for money, gun and opera glasses. I gave him my money belt by putting John K. on

the ground. The only gun with us was my revolver which was in the bottom of my saddle bags. With a band of robbers as large as this such an instrument was more dangerous than useful.

After the brigand left us, we proceeded up the ravine and in about a hundred feet distance came upon MacLeod calmly handling over valuables to our robber guest as he was asked to. We stopped here sheltered by light shrubbery and lay down in the misty rain. For two hours we lay here in the cold drizzle which had alternate periods of cloudy sunshine not long enough to dry us out.

The firing ceased after about fifteen minutes. Then the brigands went up our ravine past us for the animals. When they came down MacLeod went toward them and asked to be taken down to where his family was. They refused and demanded his hat. His comrades seeing that his friend had a hat looked back at me and yelled for my hat. I obligingly went out and presented him with it.

We lay in the rain bareheaded and uncovered. MacLeod let my wife and children have his raincoat to cover them. I raised up once to see what was going on but a bandit pointed his gun at me. I didn't stay raised up very long.

MacLeod, being dressed lightly, was soon shivering intensely so I loaned him my sweater. I was dressed warmly in wool so suffered little.

Anxious and uncertain as to our own safety, we let the bandits load up our goods upon our hired animals and leave without a word. Just before they left one of the leaders came down and asked us about money and opera glasses, looked over the contents of my pockets and took our keys. We asked him to open the boxes, take out what they could use and to throw down what they did not have any use for. I asked him to let me go with him and open the boxes. He replied that he was a righteous man but that some of the others were wicked and might kill me so he refused to let me go with him. MacLeod wanted the man to take him to his wife and children but the man refused saying that his wife and children were safe and would not be harmed.

In a short time the brigands gave a parting shot and yell which we had heard they gave before leaving. Then in about five minutes our escort fired a few shots after them and then, 12:15, the servants and chairmen came down. Although within fifteen feet they were still so scared they could not hear us calling them. With repeated calls they came on.



We went over to the stone enclosure to find Mrs. MacLeod and the children unhurt although a bandit had pointed guns and swords at them, one firing into the ground in front of Mrs. MacLeod, presumably to frighten her.

Andrew was the hero of the day. He had taken their beatings and then begged back MacLeods bedding, cots and the tents. Also, he had obtained one box of food and utensils. We went across the ravine to find they had left the two food boxes which had been opened for preparation of our dinner. They had punched with a sword into some of the tinned fruit, taken some but left most of the cooking utensils. They had stripped the chair clean except John K.'s old raincoat and my saddle slicker which they had taken off of my saddle and thrown in the chair. They had even taken the cloth off of the baby's basket. Outside of the half-filled food boxes, we had been cleaned out of everything except the clothes we stood in.

We ate dinner and then began the wrangle with our Tibetans as to whether they would go on with us. My Tibetan muleman refused to carry the two food boxes on to Atuntze although they had been paid in advance. We suspected they had acquiesced if they did not aid in the robbing although mourning that they would not be able to get back their mules. The escort refused to go on complaining the robbers would prevent them from getting back home if they went with us. Some of the chairmen had to be offered extra reward to go on. All except our five personal servants wanted to forsake us like rats do a sinking ship. Two and a half days from Atuntze, a day and a half from the nearest houses without proper provisions and insufficient bedding, we faced an appalling prospect. All had to walk and carry a load except ourselves. We abandoned our heavy chair and using the two MacLeod sedan chairs made our way painfully down the mountain. Due to delay regarding our hired animals and chairmen we did not get started until three o'clock. We camped that night in the damp forest. I slept by a fire covered by my raincoat. The others slept in damp and scantily covered cots.

We reached Dong the next evening tired and footsore. As we started for Atuntze the following morning a letter came from the official from whom we had hired our escort saying the robbers had been blocked and for us to send up a man or come up and get the goods. Our two caravan leaders and MacLeod's muleman went up. We went on to Atuntze, rested a day and then wearied on three days to Tzuehoang where we were given warm welcome by the French priest, Ouvrard.

The next day MacLeod and I started back to Atuntze to raise money to pay off chairmen and servants as they could go no farther. When we reached there after two hurried days we were met with sad news from our two caravan leaders. They had hurried back and crossed Tsa Lei but found that more robbers had gathered and forced the division of the goods. They had followed down a day and managed to secure a load of miscellaneous stuff and two of food but on their return after crossing the pass into Yunnan and camping far down the mountain side, they had been attacked again and fired on at close range in the forest. They luckily managed to escape with their lives by fleeing among the trees. When they returned the robbers were going to kill them but the official who had hired our escort managed to prevent the unruly bandits from falling on them there. They fled for their lives to Atuntze.



Andrew, the hero of the Tibetan robbery of the Duncan-MacLeod party. He was Dr. Shelton's servant and was with him when he was captured in 1920

A Batang man who had been befriended by members of the mission, Kangling by name, had stirred up the robbers. He with another Batang renegade, Drahenorji, who wrote the letter guaranteeing us safety to the top of the pass, had led the robbers. They wanted to kill our two caravan leaders so as to remove two men of influence who would testify against them. The official who hired our escort said we would have gotten our goods back if more robbers had not come up and outnumbered him. Only twelve robbers were said to be in the attacking party but our servants reported fifty or sixty at the dividing of the loot place. The official who hired our escort was seen riding off on MacLeod's horse with my saddle and one of my rugs on top of that.

Treachery, lies and deceit had been practiced on us because they believed that robbing and even killing a foreigner was an easy deed which brought no punishment. All Tibetans, who are our friends say that the robbing and killing of Shelton with no punishment has created this belief. Robbing us with probably no punishment later will confirm that belief.

We stayed in Atuntze the rest of the day and then hurried back to Tsecheoung. We arrived almost worn out having traveled (counting the day in Atuntze when we spent two hours in the saddle) twenty days of the twenty-one days we had been gone from Batang.

Here we are short of everything except life, dependent upon the French priest who will aid us here and on our further journey. We thank God that thus far the lives of all the party have been spared.

Sincerely,  
MARION H. DUNCAN.

IN A letter to WORLD CALL from Dr. Elliott I. Osgood, former missionary to China who made the trip to Batang, Tibet, last year, more complete details of the nature of the hazardous journey and of Andrew, the hero of the attack, are given. A section of the letter follows:

Andrew was with Dr. Shelton when he was captured by bandits in 1920. He was again with the doctor when he was shot in February 1922. He was an old retainer of the doctor. After Shelton's death Dr. Hardy took Andrew on and when Dr. Hardy left in 1926 he became retainer to MacLeods. Hence he was caring for little Shelton MacLeod when the robbers attacked them. His name was formerly spelt "Andru." He is a full Tibetan and was servant to Dr. Shelton for many years. I have his picture and will enclose one.

The party were taking the shortest route to Atuntze to escape Yen-yin where the Tibetans have established themselves recently, driving out the Chinese who held the salt wells there. The route over the pass they were going when robbed is shorter but the party has to camp out one night or two as there are no settlements over the high pass.

The Catholic place to which they went for succor is on the edge of the Salween River and west of the route we took going in, but is the normal one to follow coming out by Burma. There is quite a Catholic native community there. You will find a little description in *National Geographic* of August 1926 by Rock.



# Board of Education and Work of Our Colleges

THE colleges and the universities of this country are opening the new year as **WORLD CALL** goes to press. The reports in general indicate that the prospects are good. However, there has been a falling off in attendance in many colleges, tax-supported and otherwise, reflecting, no doubt, the present economic situation. Some of our own colleges are sharing this fate. Taking the nation as a whole, there will be only a slight increase in the college attendance over one year ago.

It would appear that we are beginning to reach the peak of increase in college attendance, which was so marked immediately following the war. The top of the curve was probably reached one year ago when there was an increase of only five to eight per cent in attendance the nation over. Immediately following the war the increase was as much as twenty per cent, and in many institutions it reached twenty-five to thirty per cent. This year will probably establish a norm, and in that case college executives may expect only a small increase from year to year for some time to come. This will be welcome news to the educational institutions, because already their facilities and faculties are taxed to the utmost to take care of their student bodies.

The rapid increase in student attendance since the war has called for enormous outlays of money in tax-supported institutions, independent colleges and universities, and those supported by the church, in order to take care of the students. Buildings have been erected and equipments have been added, making increased endowments absolutely necessary. Even so, the colleges and universities have not yet sufficient funds with which to meet the present needs, therefore, this let-up in student attendance will give them a breathing spell in which to bring up the assets of the institutions to the proper levels.

The Kansas Christian Crusade, conducted by the department of endowments of the Board of Education, was opened formally at the Kansas State Convention on September 28. The evening session of the convention was given over to the launching of the crusade, with a dinner at 6:30 o'clock, which was attended by nearly the entire convention. Dr. H. H. Harmon, secretary of the department of endowments, presided over the meeting.

The crusade has as its goal \$500,000, to be used in strengthening the work among students at the five state institutions in Kansas, the work of the Kansas Christian Missionary Society, and the building of a nurses' home at Axtell Christian Hospital. Great enthusiasm was



Four Russian brothers

Slava, Walter, Paul and Eugene Prokhanoff, nephews of I. S. Prokhanoff, president of the Theological College in Leningrad, who have enrolled in the College of the Bible at Phillips University. They are students of the highest type of Russians, and expect to help their uncle in college work, translation of religious literature, evangelizing and helping to extend the plea of the Disciples of Christ in Russia. The United Christian Missionary Society, out of funds of the old American Christian Missionary Society, is helping to finance them in Phillips University.

An interesting sidelight is noted in the fact that President I. N. McCash of Phillips University, who is to have these young men under his oversight, was secretary of the American Christian Missionary Society when the Russian churches were first brought to the attention of our brotherhood.

manifested regarding the enterprise, toward which the people of the Kansas churches have been looking for several years.

Dr. F. W. Reeves, head of the survey staff of the Board of Education, has recently surveyed Spokane University, at Spokane, Washington, California Christian College at Los Angeles, California, and Randolph College at Cisco, Texas. He has made careful study of these institutions and recommended certain changes to the presidents, faculties and boards of trustees. These recommendations will be carried out in each institution as speedily as possible. Some of the changes are rather radical, but they all make for efficiency in educational matters and for the saving of money.

Dr. J. C. Todd, dean of Indiana School of Religion, attended a meeting of the university secretaries of the various boards of education held in New York, September 26 to 28. All the great boards of education have university departments

which deal with the work at tax-supported institutions. These representative boards of education have entire charge of the educational work of the respective religious bodies.

*Wilson, North Carolina.* J. Watson Shockley has been appointed head of the Bible department of Atlantic Christian College.

The English department is in charge of Cortel K. Holsapple. Since receiving his M. A. and B. D. degrees from Drake University, Professor Holsapple has been preaching in Texas.

B. G. Carson, Ph.D., a native of North Carolina and a graduate of the state university, will be in charge of the department of science. His coming will greatly strengthen that department.

The new coach, Edward Tweddale, comes to Atlantic Christian from Eureka College, where he won the distinction of being a four-letter man. The college is counting on new laurels for "The Little Christians" this year.

*Sherman, Texas.* September 21. Carr-Burdette College opened its thirty-fourth year with the largest enrollment in many years. Every available space is occupied.

The convocation services were held at the Central Christian Church Sunday morning, September 25. President W. P. King delivered the address. Through the kindness of the members of the church, the entire student body and faculty were taken for an automobile drive over the city of Sherman and to Chapman's private park, a beauty spot of sixty acres located within three miles of Sherman.

*Spokane, Washington.* The college preparatory of Spokane University, known as the high school or academy department, has been discontinued. This action was taken following the recent survey of Spokane University conducted by Dr. F. W. Reeves. Provision was made to take care of the older students in the college preparatory by enrolling them as special students, in case they desire to complete their college work here and are able to maintain a high average.

Mrs. Helen I. Moseley has been appointed to the faculty of Spokane University as a teacher of special courses in religious education. Mrs. Moseley received the B. A. degree at Cotner College and the M.A. degree at Transylvania College. She is the wife of W. G. Moseley, northwest regional secretary of religious education under the direction of the United Christian Missionary Society.



**Lynchburg, Virginia.** Registration week at Lynchburg College closed with an enrollment considerably larger than last year's figure. Approximately sixty per cent of the student body are members of the Disciples of Christ. Other religious bodies represented are Methodist, Baptist, Presbyterian, Hebrew, Episcopal, Lutheran, Second Reformed and Catholic. Ten states and two foreign countries—India and Korea—are represented. One of the two Korean students is preparing for missionary work under the Southern Methodist board.

Dr. S. C. Crawford, who did splendid work as dean of Lynchburg College, has resigned to accept a position as head of the Johnstown Junior College of the University of Pittsburgh, Johnstown, Pennsylvania. He is succeeded by C. Lowell McPherson, who returns to the college after three years' absence.

**Canton, Missouri.** For the first time Culver-Stockton College was the scene of a summer conference this year. These conferences, conducted under the sponsorship of the Christian church, have been held for a number of years at various colleges and their popularity is increasing yearly as the large number of new conferences indicates. The fifty students of Culver-Stockton College who attended the conference felt that the week spent in study and fun had been a profitable one. Plans are being made to hold a conference next year for ten days instead of the usual seven.

**Enid, Oklahoma.** "The indications are that Phillips University will have one of the best, if not the best, semesters in its history," writes President I. N. McCash at the opening of the college year. "The College of the Bible has at this hour an enrollment of 133, which equals the enrollment at a corresponding time last year. Five are candidates for the B.D. degree; sixteen for the A.M.; and twenty-nine for the A.B. The three Prokhanoff brothers of Russia are entering Phillips University for four years' training. Five Bohemians are among the student body this year."

Seven members have been added to the teaching staff of Phillips: L. L. Redmond, professor of sociology; Addie Frances Sweet, assistant professor of Spanish; Ralph W. Nelson, professor of philosophy; Margaret C. Motter, instructor in voice and theory; Theodore Green, assistant professor of physical education; Ruby Cloyd, dean of women and assistant professor of English.

Three members of the faculty of Phillips University have become authors. Professor C. C. Taylor has issued a volume entitled, *The Purpose of God*; Professor W. E. Powell, *The Growth of Christian Personality*; Dr. H. V. E. Palmblad, *The Philosophy of Strindberg*.

**Eureka, Illinois.** The Young Women's Christian Association of Eureka College

has outlined a unique program for this college year. A combination calendar and program pamphlet called *The Eureka-kalendar* has been arranged and distributed over the campus.

Starting the school year with a membership drive that resulted in a greatly increased membership, the Young Men's Christian Association ushered in another year of campus activity that promises to be the most extensive since the organization was established in Eureka College.

The faculty of the School of Music of Eureka College gave the first recital of the season September 30 at the college chapel. Those participating were: Muriel Sprague, pianist; Griff L. Lathrop and George Gunn, baritones; Armand Roth, violinist. The local branch of the American Association of University Women sponsored the recital and the proceeds will go toward the graduate scholarship which they give each year to a woman graduate of Eureka College.

**Columbia, Missouri.** Christian College opened this college year with an enrollment of 250 resident students, all that can be accommodated in the girls' dormitories, St. Clair and Missouri halls. There have been several faculty changes, the most important being the appointment of James C. Miller, of the department of education of the University of Missouri, as dean of the faculty.

The department of religious education of Christian College will again be directed by G. D. Edwards and Walter C. Gibbs of the Bible College of Missouri, who have conducted similar classes for college girls over a period of more than ten years.

**Bethany, Nebraska.** Cotner College was favored in August with a gift of \$1,000 from Mrs. Isadore C. Mott, of Paola, Kansas, which is to be used to help pay for the present improvements being made on Aylsworth Hall. This is the third gift Mrs. Mott has made to Cotner, making a fund of \$2,200 carried in the records of the college as a memorial to her husband and herself.

**Cisco, Texas.** Randolph College very happily announces that its enrollment is double that of the same time last year. The splendid new dormitory, costing \$50,000, was finished and ready for occupancy at the opening of this semester.

Under the direction of Mr. Sweeney, athletic director, Randolph College is hoping to be able to carry out its ideals both in the classroom and on the athletic field.

**Des Moines, Iowa.** The third Iowa Young People's Conference, under the promotion of the department of religious education of the United Christian Missionary Society, was held at Drake University and the University Church of Christ the week of August 15-21. Seventy young people from the churches

of the state were gathered together for a week of intensive study, recreation and devotional culture.

**Indianapolis, Indiana.** The outlook is bright for a successful year in the College of Religion of Butler University. At the present writing the enrollment is ninety-five, an increase over last year. The faculty, which is larger and stronger, consists of seven full-time teachers and four part-time teachers. The accommodations are better in the new location in the College of Missions building.

Dr. Walter S. Athearn, of the School of Religious Education of Boston University, delivered a series of lectures to the students of the College of Religion of Butler the second week in October on "Modern Problems in Religious Education."

Butler University has received a gift of \$625,000 from Arthur Jordan, an Indianapolis manufacturer and industrial leader. This makes the entire amount given by Mr. Jordan \$1,000,000, which will be used to complete the first unit in Fairview Park now in course of construction.

These are days when the football coaches and squads are very busy. Nearly all our colleges report fine prospects for a good year in athletics. It is interesting to note how many of these colleges are at the head of their respective athletic conferences. They also lead in scholastic, oratorical and debating contests. In the language of the baseball fan, "the batting averages are very high." We have a right to be proud of them.

## Leopard Tracks in the Yard

WE DO not walk very far away from the houses and never without a light because of our friend, the leopard who has taken eleven goats from their pen in the last month and a half, two of Russell's ducks and several chickens from the natives. Two women had to drive him off with sticks one day when he had been in their garden and killed a little animal something like a fox that had been there eating. The day after it had taken two goats and the two ducks, Gray decided to kill it. He and Mary Sue sat out in the goat pen all morning waiting for it to come back; he and I sat in the P. M. from one to four; and he and Lois Russell sat from eleven to three that night in the chicken house near where it had taken the ducks. But no leopard. Mary Sue and I were surely disappointed not to at least see him. As long as there are animals to eat he won't bother people but Mr. Eccles' goats won't last much longer. One of the goats taken belonged to my boy. There is no way of telling when he will come back.

GERTRUDE SHOEMAKER.  
*Mondombe, Africa.*



# Good Scouts in India Make for Brotherhood

By T. N. HILL

**I**S THIS a dream? A hundred and fifty boys and young men at a camp in India near Jhansi—Mohammedans, Hindus, Christians and Parsees! Lawyers, teachers, merchants, missionaries. Brahmins, descendants of the priestly line that has dominated India for centuries, and boys whose ancestors were untouchables. Sons of the well-to-do, and sons of the poor. All in one little camp, talking about brotherhood and service, and practicing them too! For tea one huge pot, and no one asks who made it or who is serving it! The camp fire site was covered with thorns—a Brahman teacher in the Government Normal School took the lead in cleaning the thorns off, doing what would ordinarily be left to the lowest of the camp menials. And it was whispered that he had acted as a sweeper at a large Congress meeting a year or two earlier. All without fuss or feathers, as any real scout would do.

There is the explanation of course. He was a Scout. This was a Scout Camp—nothing new here in Jhansi. There had been no elaborate preparation nor heavy expense. A village land-owner had donated the sugar and the tea and milk.



A section of the workshop at Damoh showing the boys at their work

Up at six and hard at work till the camp fire ended at ten like any scout camp. Tests of all sorts: cooking, pacing, swimming, map reading, signalling, story telling, fire building and so on. And the camp fire was a real one too, on the banks of a beautiful lake, with stunts and yarns and music, and then the night; while a few of the inner circle stole out quietly to spend the night alone, their final test for the "Inner Circle."

Then the next day they all went home, Hindus, Mohammedans, Parsees and Christians, as they came. But did they? They had experienced a new fellowship in practicing some of the ideals of Christ in a very practical way. Some of the mutual suspicion had been removed. Many of the boys had learned new lessons that should bear fruit in the remaking of India during the coming years. For India is being remade, be it ever so slowly.



Dhanawan head master of the workshop, on the left, and Ram Lal, assistant on the right. Dhanawan was carried by his mother over a distance of 200 miles to reach Damoh during the famine days

## Notha

By MINNIE H. RIOCH

**N**OTHA is an out-station just recently opened in the district of Damoh, India. It is the center of a large circle of good-sized villages and is fourteen miles from Damoh.

It is a very old village, as some of the well-carved stones in the walls and houses prove. It also has an old fort; the village is set on a hill and can be seen for miles and miles around across the fields of the fertile plain. It is a dark village now, but in time it can become a light "set on a hill."

Panna Lal, who has been one of the Damoh evangelists for some time, was chosen to take charge of this out-station. He has settled there with his family. He needs to be upheld by the prayers and sympathy of all of our co-workers near and far. Panna Lal was an orphan boy in the early days of our Damoh Orphanage. He has taken work also in the Bible College of Jubbulpore.

Because of being Christians, they were not allowed to draw water from the vil-

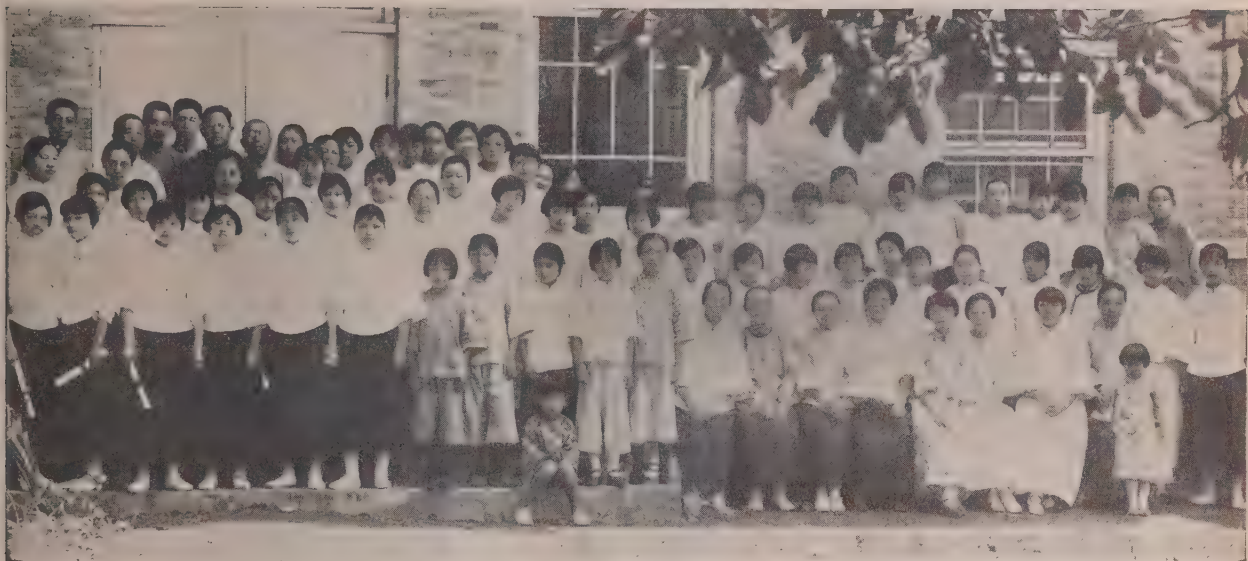
lage well and no one would rent them a house. They have to live in the school building. They have one son in high school, one working for himself and a dear family of three at home.

When we see such cases as this, we have renewed joy and comfort in realizing that our old Damoh orphan boys are living such fearless Christian lives. We remember that Balahand Parker is pastor of the Damoh Church; Claudius is pastor of the church in Jubbulpore; Phillip Sydney has been chosen the Mungeli pastor; in Pendridhi our old boy Damra is not only pastor of the church but manager of the mission farm. About four miles from Notha another of our own old Damoh boys is settled. He is a school teacher in the government school and his wife is head mistress in the government girls' school. Our boys are in medical work in almost all of our hospitals and dispensaries, and our evangelists are for the most part boys from Damoh.



# Undaunted Women of China

By EMMA A. LYON



High School Commencement, Christian Girls' School, Nanking, China, June 24, 1927, when sixteen received their diplomas

**W**HEN I wrote you last I told you that our Chinese teachers were continuing the work in our Girls' High School in Nanking. The first part of June the Chinese principal, and one of the members of the school board were in Shanghai. They urged me to attend commencement, saying I could go to Nanking one day and return the next. At first I was very much excited and began to plan to go. I later realized that it might put the teachers in danger if a foreigner went to the compound. They already had a very heavy responsibility so I would not even consider going. I have also asked other foreigners not to go to the school for fear the soldiers will say the teachers are hiding foreigners.

These teachers have been most faithful. Some have been here to talk over the work and we have had letters back and forth almost every day, but they have done the work and deserve credit for it. June 24 sixteen girls graduated from senior high school. Because of the unsettled conditions they could not invite many guests, but they had a good program. Mr. Lee, the Chinese secretary of our mission, delivered the address. Mrs. Hwan spoke a few words. The seniors presented to the school a national flag, a school flag and a stone tablet showing their names. One of the teachers writing said, "We had our dinner with seniors, teachers and alumnae. After dinner we had our annual alumnae meeting discussing the work of the day school for the coming year. I thank God very much because he sent me back to the school to work. I am glad that I have done as much as I can for the school."

June 28 they had another commencement. Eight girls graduated from the

fourth year primary, nine from the sixth year higher primary and five from the junior high school. The primary school is the practice school for the last year senior high school students. This year we had a good teacher from the University of Nanking teaching education. He had classes, supervised the teaching and was a great help in many other ways.

The work has not been easy. Almost every day the soldiers have come to ask if they could live in the school buildings. The teachers have had the courage to meet them and tell them they were having school. They are having a summer school of over sixty students. The teachers need a rest, but there is no other way to protect the property. The summer school will close the middle of August. Then they will probably have a primary school for the neighbor children. Those who have not been teaching during July will take charge of that.

A few days ago I received a letter from Mrs. Hwan who had just returned from Peking. She wrote: "I was painfully struck by the sight of damaged houses of my foreign friends, and I have missed their faces and voices. My best cause for consolation has been that your school not only escaped material damages but gained greatly in prestige and popularity. All your alumnae and students are closer to you than ever. So be comforted in your 'exile.' The last alumnae reunion, which I was pleased to attend, was probably the best attended in the history of the school."

Many soldiers are coming to Nanking the last few days. We do not know what will happen. Please remember these dear people. We do need wisdom to know

what to do after the summer. There are many problems. It is harder than to be there doing the work. Pray for the Chinese Christians, and for us from other countries that we may be guided very definitely to do His will.

## A Beautiful Legend

By Tobitha A. Hobgood

**B**OIMBO, one of our most faithful elders told me the other day of a beautiful legend they have in his home country, which is some distance above Lotumbe. Boimbo is a real hero in the church and is bravely fighting heathen superstitions and beliefs, but I could see as he told me this story that he believes it just as his fathers did.

No one ever dies in the water on that section of the river. They have been river people for decades and spend much time in canoes. Whenever any of their elders died they went to the bottom of the river and built houses in the sand and there they lived through the years to keep watch over their people. If anyone falls into the water and cannot get out they take care of him, and their elders declare that people have been found sitting calmly on the bottom of the river, alive, after two or three days' searching.

At one spot there is a very bad curve and a strong current that is quite dangerous. As long as anyone can remember there has always been a light burning on land here as soon as darkness comes. By this light canoes are warned away from the bad water. Isn't that a beautiful legend?



# Missionary Baby Takes First Place

By VICTOR RAMBO



Dr. and Mrs. Victor Rambo with their two children, Helen and Baby Birch

IN OUR county's first baby show Birch took the first prize, a pair of silver bracelets. The public health physician from Nagpur gave him one hundred of the hundred points possible to take. We put him in to show how a properly raised baby should look and that opium was not necessary for life and that giving water to a baby before the first year was not going to cause sudden death. The whole population of Mungeli had their chance, and the Christian mothers were there in a body for they had a fine lot of babies. They have been taught through many lean years about how to look after their infants and, in spite of the grandmothers, at last something tangible was to be recorded. Out of six prizes, notwithstanding that the Christian community is a very small part of the population, Christian babies took five prizes. We must say something more about grandmothers. Someone has said something like this, "To reform the Indian he needs a new grandmother." The place that these women play in the tying of the hands of the intellectuals of India is not conceivable unless you see India. I dare say that the Christian church of India would be twice as far advanced as it is, if it were not for grandmothers. They sit crooning in the cow dung fires of India, chewing the betel nut and tobacco and caraway seeds, and choke every advanced thought. A lawyer, a student of the *Ramayan*,\* brought his boy for a very minor operation. The date was set for the work but he did not come. His women folk had said, "no."

Grandmothers are the cause of more puerperal infections than any other factor in the Christian community. They say, "The doctor and nurses be hanged."

It's all right for the mother not to eat a thing, not even drink water for five days after the baby comes. It's all right for a new mother to get up on the fifth day and cook her own food. Why, if —" and then all the dire results that come from following the new-fangled methods. But we, the forces for Christ, vigilant in season and out of season, keep hewing away at the old line.

## Apostolic Way in Congo

THE African preachers in the Congo field of the United Christian Missionary Society furnish an inspiring example of missionary success and devotion. These churches gave last year 108,500 francs for the preaching of the gospel. This is enough to support 709 of the 723 now out preaching the New Testament plea, baptizing in the New Testament way and building New Testament churches or supported by their own fellow Christians in Congo, their frugal stipends being about fifty dollars a year.

With such sacrificial giving and such a sacrificial ministry, can one wonder that we baptized in the calendar year 1926 the wonderful Pentecost of 3,124 converts. These all gave up their heathen wealth of wives and slaves to become Christians. Already the Congo mission has attained a large measure of self-support. Sixty-one congregations support their own pastors. The church where the Eldreds gave their lives, with no resident missionary now, maintains its own pastor and sends six evangelists to other villages.

There must be a like advance in the training of this native leadership. The hope is to have soon a Congo Tuskegee, training hands as well as heads, builders of a Christian civilization. Following an initial gift of \$5,000 for this purpose there has recently come to the society an unexpected cash contribution of \$30,000 for the same school.

## Out of Every Nation

FOR a permanent conference site, in Ootacamund, India, where girls and women might assemble to make plans for the progress of the women of India, America gave \$35,000 on the 50th anniversary of the India Y. W. C. A. This place will seem, in its coolness and beauty, a bit of heaven to the women and girls there, from the dust and heat of the plains. Conferences held for seven years have been attended by young women speaking eight different vernaculars.

Not many months ago Y. W. C. A. workers and secretaries from Greece, Turkey, Syria, Palestine and Egypt met in Jerusalem for a united conference.

Eleven different nationalities were represented in the annual camp on the shores of the Mediterranean the summer before. They lived in small rush huts. One of the problems in Egypt and Palestine is that of suitable Arabic literature, and the circulation of good reading among educated women and girls. Much time had been given to the publication of *Historic Shores*, a new magazine for women and girls, the first copy of which was ordered by students of thirty-six countries.

To the Y. W. C. A. center in Cairo there come 550 girls and women living in Cairo, representing twenty-seven nationalities. Chiefly owing to the difficulties of language, the members are divided into the French-speaking group, the British group, and the Groupe des Ciseaux. They meet on different afternoons, but join on Sunday for religious services. There is a beautiful little Prayer Room in this center, where daily prayer services are held. In connection with this center there is a hostel where homes are provided for girls who are secretaries, teachers and nurses, and also for travelers and missionaries who are passing through Egypt. Two hundred and sixty-four girls passed through this hostel last year.

In a recent Y. W. C. A. campaign in Cairo speeches were made in French, Greek, German and English. All described the meaning of membership, and the interest and opportunities of club life. To the question, "What, after all, is the main object of the Association?" the reply was translated into twenty-seven languages: "We are a united power of Christian women and girls working together to promote peace, progress and health throughout the world."

Girls of nineteen nationalities are making the Y. W. C. A. centers in Constantinople a part of their daily lives.

I am said to be one hundred per cent American. I do not like the term, and when I consider how some people have used it, I am disgusted with it. I do not care to be one hundred per cent national. I think of myself rather as one hundred per cent international.—*Ataloo*, American Indian girl.

\*The *Ramayan* is the Indian sacred epic in poetry, the Indian *Paradise Lost*.



# Glimpses of the Religious World

**O**FTEN in preparing material for this page the editors are embarrassed in determining where the "religious world" stops and any other world begins. All news relating to the onward march of society toward the goal of universal brotherhood, whether bearing distinctly religious character, as such, by being affiliated with a "religious" organization, or not, without doubt falls to that little world which we are pleased to term "religious." Certainly, the religious world has indefinite boundaries, if any.

With this view of our province in mind we are pleased to note many events of significance that otherwise would seem out of our ken of observation, such as the following item which is being heralded in our scientific journals:

The June meeting of the International Labor Conference at Geneva brought into use a device for providing persons imprisoned in their own language with a simultaneous "unofficial" translation from the original French or English address. It is highly probable that this invention will eventually be adopted by the League of Nations. Within hearing distance and within full sight of the orator sits a translator with a telephonic mouthpiece specially "damped" to make it insensible to sounds from a distance. The interpreter closely watches the speaker on the rostrum, and makes his interpretation into the microphone in a very low voice. These sounds are amplified electrically, and carried by wires to the various tables at which the delegations are seated, where they are reproduced in a series of earpieces like those of stethoscopes. These earpieces, by completely filling the ear channels, cut out all extraneous noises. They have been successfully used by German delegates, who have received the simultaneous German translation of a speech in English, while seated very close to the original speaker. There appears to be no reason why such simultaneous translations should not be made by a dozen interpreters in a dozen official languages. The invention is clearly another aid to more complete international understanding.

The Italian Government recently introduced a tax on bachelors, the proceeds of which are to be used for the work of the National Bureau of Maternity and Infant Welfare, which has been greatly hindered by lack of funds. Premier Mussolini has recently expressed the opinion that in order to obtain sufficient funds for this purpose it may be necessary to impose a tax on childless marriages also.

One hundred and forty-three periodicals in foreign languages are published in Chicago, according to a survey made by Dr. J. L. McLaughlin which necessitated a distribution of the Scriptures in sixty-

one different languages by the American Bible Society to meet the needs.

The biennial meeting of the Anti-Saloon League of America will be held in Washington, D. C., December 12-14. The choosing of a national superintendent and legislative superintendent will be among the important items of business transacted. This is the thirty-fifth year of the League's existence.

An all-Australia Prohibition Congress will be held in Sydney in June, 1928.

Prohibition enthusiasts recently staged a huge procession in the streets of Tokyo, Japan. Thousands of red lanterns bobbed through the night and drums and gongs beat time to the singing of prohibition songs. The labor unions, the Salvation

francs. Canonization can only take place sixty years or more after death.

An encouraging word to those interested in better race relations comes in the report from Woodland, Georgia, of a recent outing of Negroes and white citizens designed to strengthen the bonds of amity and good-will existing between the two groups. The occasion was planned primarily that the white people of Talbot County might manifest their appreciation of the loyalty and industry of the Negroes in the county, few of whom have migrated.

A word of another kind comes from Gary, Indiana, where 1400 students in the Emerson High School walked out of their classes in September as a protest against the appearance of twenty-four colored students in the school.

## Jis' Blue

Jis' blue, God,  
Jis' blue.  
Ain't prayin' exactly jis' now—  
tear blind, I guess,  
caint see my way thru.  
You know those things  
I ast for so many times,—  
maybe I hadn't orter repeated  
like the Pharisees do;  
but I ain't stood in no market-  
place,  
it's jis' 'tween me and you.  
And you said, "Ast," . . .  
Somehow I ain't astin' now,  
And I hardly know whut to do.  
Hope jis' sorter left, but Faith's still  
here,—  
Faith ain't gone, too . . .  
I know how 'tis—a thousand years  
is as a single day with you.  
And I ain't meanin' to tempt you  
with, "If you be—"  
and I ain't doubtin' you.  
But I ain't prayin' to-night, God,—  
jis' blue.

—Etta Baldwin Oldham.

Army, the Y. M. and Y. W. C. A., religious and civic organizations took part in the affair which was supported by the Tokyo Municipality.

Daniel Poling, president of the United Society of Christian Endeavor, has been appointed to succeed Dr. Charles M. Sheldon as editor of "The Christian Herald."

The Pope is having installed for his use at the Vatican one of the most powerful types and the latest model of broadcasting stations in the world. The work is being done by an American firm.

A movement has been started looking toward the canonization of the late Cardinal Mercier, and the construction of a crypt and mausoleum for his last resting place, at a cost of some two million

The first American student to go to Japan as a holder of a Japanese Brotherhood Scholarship arrived at Yokohama, September 20, according to advices recently received by the Department of State. The Japanese Brotherhood Scholarship fund was sponsored by Japanese students who wished to promote a scholarship movement for American students in Japan, just as there is for Japanese students here in America. Most of the fund of \$1,500 was raised at performances of Japanese historical dramas in New York.

Raymond E. Wilson, a graduate of Iowa State College and a graduate student at Columbia University, is the first scholarship student. He was chosen by three hundred Japanese students at a meeting held on May twenty-third at International House, New York City—an interesting assemblage, where among others present were Consul General Saito, Dr. Y. Noguchi, Nicholas Murray Butler, and Sidney Gulick.

New York papers report that Count Vasco da Gama and his wife, who is an American, will shortly head an expedition across equatorial Africa, entering at Matadi. He is a direct descendant, in the sixteenth generation of the Vasco da Gama who rounded the Cape of Good Hope in 1498, the first to do so en route to India.

The World Alliance for International Friendship will hold its annual meeting in St. Louis, on November 9. The chief topic for discussion will be the danger points in the present day international relations and America's responsibility toward them. The main European representative will be Henry Wickham Steed, editor of the English *Review of Reviews*. The theme of the meeting is "Must We Have War?"



# Missionary Societies

## Prayer Thoughts

*Our Father, our first thought must ever be of thankfulness to thee. Give us a new experience, we pray thee, of thy love to us at this Christmas time.*

*Help us to keep in loving remembrance those who have loved and suffered for the Truth's sake during this past year. Help us to remember gratefully, "those who have gone to help from the other side."*

*Help us to fill our lives with loving service, so that selfishness may be crowded out.*

*Help us to experience the loving that is giving, for Christ's sake. Amen.*

## Heaven's Gift to Earth—Love's Sacrifice

Bible Study: Luke 2:8-20

There is a Christmas legend, sweet and old,  
That comes from out the northland, far and cold,  
Where trees stand tall and green against the snow:  
And though this story old may not be true,  
It holds a message clear for me and you.  
And you will love and heed it, too, I know.

In that far land, 'tis so the legend tells,  
A quiet village stands, where sweet church bells,  
On Christmas Eve call out with joyful ring—  
To call the people from their homes, to go  
Into the forest green where boughs bend low  
With gifts which each for others' hands must bring.

But once upon a time, a discontent  
Filled all the people, and a message went  
Unto their chief, that very plainly said,  
"On Christmas Eve, when we for presents go,  
We wish to choose them for ourselves," and so,  
In place of love grew selfishness instead.

And when on Christmas Eve the chimes rang clear,  
The people hurried, filled with selfish fear,  
Lest others first secure the richest store:

But when they reached the branches bending low,  
Their gifts were nothing but the cold, white snow,  
And they returned, much wiser than before!

But one had stayed at home, a little lad,  
To watch beside his sister, ill and sad,  
Nor cared that others went and passed them by.  
But when at last all quietly she slept,  
With heart of love from out the house he crept,  
And bravely to the forest straight did fly.

My gift shall be for her, was all his care,  
But when he reached the forest, wondrous fair,  
The gifts on bending boughs hung full and low;  
And one great star shone bright, while music rare,  
And voices sweet seemed filling all the air,  
" 'Tis love alone our Christmas gifts can know! "

Heaven's Gift to earth—the story sweet of old,  
Seems strangely new, as now again 'tis told  
This Christmas time: but Love's great gift supreme  
Is known alone by those who love and give,  
That others, too, may know and love and live.  
'Tis thus earth sees the shining Christmas gleam.

ELLIE K. PAYNE.

Indianapolis, Indiana.

## Echoes From Everywhere

### Hard Work At Asuncion

We are enjoying our work immensely. Winifred is kept very busy with teaching all of the music classes in addition to running the dormitory, but she thrives under it all. Through the sickness and final death of Miss Edith Cutler's father we were deprived for more than two months of her services as an assistant to Mrs. Lemmon in the older boys' dormitory and to me in the treasurer's office. Now she is back, and things will run more smoothly again. It is mighty good to have the Hoppers here. They are a big help. I especially enjoy working with Rex, whom I knew so well at Indianapolis.

HUGH J. WILLIAMS.

Asuncion, Paraguay.

### The Black Plague

I saw my first case of cholera a few days ago. It had all the horror ever painted about it. The man was one of several who had brought into the hospital a little girl ill with tetanus. He manifested symptoms immediately of an uncontrollable diarrhea, but we were not told of the symptoms until twelve

hours after they started and he was almost in the stage of collapse when one of the men brought him in from the bazar. He had started vomiting when I first saw him, his eye was sunken, his pulse was fast, small, thready. Later came cramps in his arms, legs and fingers and toes, then unconsciousness. Then, as is very common, seeing that the patient would probably die, the friends or relatives started at once with the patient for their distant village in a springless oxcart over unkept roads. We tried to prevent this but they would have their way. They wanted to go and they went. He died six miles out on the road.

DR. VICTOR RAMBO.

Mungeli, India.

### Elsie L. Taylor

After a long period of ill health Miss Elsie L. Taylor, for sixteen years state secretary of the Pennsylvania woman's missionary organization, died in June of this year. Resolutions, drafted by her comrade, Mrs. J. C. Crawford, and passed by the board of managers of the Pennsylvania Woman's Christian Missionary Society, pay tribute to her as a loyal friend, an efficient worker and a true Christian.

Mrs. Ethel B. Jenkins, her successor as state secretary, writes:

It was a great privilege to work with her and a real inspiration to be her traveling companion as was often my experience. Many times in our board meetings, since her resignation nine years ago we have spoken of her spiritual leadership and of the firm foundation she laid for our work of later years. Loved by all as perhaps has been the lot of few workers we thank our Father for her leadership and the inspiration of her spirituality.

### The Macklins to Winter In California

When WORLD CALL was spending its full-grown infancy in the College of Missions Building in Indianapolis, Miss I. Smith was secretary to the registrar of the college, the lamented W. C. Payne. Later Miss Smith married C. L. Friend and shared with him the heroic task of transforming a stretch of sage brush into a grove of orange trees at Escalido, California. (Reference to the matter will show that this is near San Diego, one of several places that claim the most perfect climate this side of Paradise. The orange trees are bearing now and Mr. and Mrs. Friend have a three-year



daughter, Marjorie, whom they wish introduce in more than a casual way the best people on earth. Of course they like to associate with the nobility so. For two months this year they opened their home to the Ross Athertons of Africa. Now they are greatly delighted that they have secured the Macklins of China for the entire winter. And who can doubt the joy Dr. Macklin will find out of helping to make flowers, fruits and vegetables grow luxuriantly right through January and February!

#### New Equipment for Cleveland

Through the kindness of a club of young men called the "Oak Club," new equipment has been added to our playground for the older children, consisting of teeters, swings, and an outdoor basketball court. For our babies, an outdoor playhouse has been built and fully equipped by Mr. and Mrs. F. W. Roberts. This has proved a source of great pleasure to the children.

ANNE N. GARVER.

Cleveland, Ohio.

#### Week-End Pentecost Campaigns

I. N. Grisso, a pastor with an evangelistic message, well known in Indiana, Illinois and Ohio, has taken the field for special meetings in preparation for the Nineteen Hundredth Anniversary of Pentecost. His plan is to begin each campaign on a Sunday and run over the following Lord's day. He will depend upon a voluntary offering for his support. Those interested may address him at 324 Mayman Avenue, Indianapolis, Indiana.

#### Gifts Ready for Christmas

When Miss Myrtle Furman sailed for India, September 7, she had among her baggage a large box from the First Christian Church, Beatrice, Nebraska, the contents of which were provided by the Royal Daughters' Sunday school class, district number eight of the aid society and the Junior Endeavor society. The

## Program for Missionary Societies

Forward Through the Ages

DECEMBER

"Peace—Good Will to Men"

BUSINESS SESSION: President in Charge.

PROGRAM:

Devotions: *Heaven's Gift to Earth*, Luke 10:2-20.

Special Hymn: *Joyful, Joyful We Adore Thee*

Christmas Greetings: (Read slowly, impressively, and prayerfully.)

Talk: *The Church, and the Angel's Message*

Christmas Carols: *From Other Lands*.

A Dramatization.

*White Gifts for Our Orphan Children and the Aged.*

*A Prayer for Holidays*

Things That Hinder—"Peace on Earth": Narrowness, false national pride, unwillingness to face facts, indifference, prejudice, greed, indolence.

Things That Help—"Good Will toward Men": International minds, loving hearts, serving hands, honest, fearless statesmanship shown in missionary enterprises, Federal Council of Churches, Near East Relief, Social Agencies and Committees of the League of Nations.

Bibliography:

*The Adventure of the Church—Cavert, Chapter I.*

*New Paths for Old Purposes—Burton, Chapter V.*

*The Girl Who Walked Without Fear—Rice.*

#### Supplementary Helps

*Spiritual Adventuring Conde—Chapter X*

*Christmas Time in the Homeland*

WORLD CALL—December 1926

*The Things of Abiding Worth*

WORLD CALL—December 1926

*Christmas at Home and Abroad*

WORLD CALL—March 1927

varied list included dolls, tablets, pencils, rulers, erasers, handkerchiefs, books, postcards, small mirrors, combs, rings, bracelets, ribbon, lace, marbles, crayons, games. Since this box accompanied Miss Furman it is probable that no duty was paid, but in case such things are to be sent by mail or otherwise, care should be taken to provide for this item.

Girls

In India

A sub-judge of Mungeli objected strenuously to paying about eight dollars for the confinement of his wife who bore him a girl child. I couldn't help but be speechless at this for his salary is considerably above ours and his standards definitely oriental with modifications. He answered my speechlessness with the remark that, "Girls are a veritable curse to us. It costs thousands of rupees to marry them for we have to buy husbands for them and they are considered a curse of the gods on our family." Seeing that this is the case it explains why a certain girl of good family took blue vitriol. It's too much for many of them to stand. The quick cremation destroys any possible trace.

In one of the latest newspapers was the story of an eleven-year-old bride committing suicide. Most of these tragedies never get into the news. Twice she had run away from her husband and as they were taking her back the third time in her desperation she jumped into a well.

DR. VICTOR RAMBO.

Mungeli, India.

#### Budget Cut Felt in India

Having our budget cut for this year has made us cut down our list of boarders. We are taking in no primary school children who can attend school from home. Even middle and high school girls who live in Bilaspur are living at home and coming as day scholars. We hope their work will not suffer as a result of poor home conditions.

MARY HILL.

Bilaspur, India.

## Remembering the Natal Days of Those Who Represent Us

November

1. Dr. William Moore Hardy, Tibet; Blanche Hinds, Livingston Academy; Dr. G. E. Mosher, Africa.
2. Nannie D. Jones, Livingston Academy.
3. Herbert Smith, Africa.
4. Mrs. Bessie Farrar Madsen, India.
5. Isola M. Curry, Livingston Academy.
6. Fred W. Hughes, South America.
7. Frank V. Stipp, Philippine Islands.
8. Mura M. Lunley, Livingston Academy.
9. Mrs. Leith Cox Fonger, Philippine Islands.
10. Edwin Marx, China.
11. Mrs. Bessie Huntington Moon, Africa; Mrs. Cora Campbell McCall, Japan; Neva Nicholson, India.
12. W. G. Menzies, India; Mrs. Mary Ingle Hughes, South America.
13. James H. McCallum, China; Mrs. Lillian Bowyer Hedges, Africa.
14. Miss Myrtle Ellen Whaley, Africa.
15. Eva Virgil Havens, Africa; Helen Lenore Richey, Japan; Miss May Ella Wilson, Mexico; Miss Florence A. Mills, Porto Rico.
16. Mrs. Merle Thomas Rice, India; Church Howe Smiley, India; George Emry Eccles, Africa.
17. Miss Virginia Woodward Young, India.
18. William Henderson Edwards, Africa.
19. Mrs. Tobitha A. Hobgood, Africa; Mrs. Mildred Myers Saum, India.
20. Robert Bruce Lemmon, South America; James Clarence Ogden, Tibet.



# The Perfect Gift

By LUCY KING DeMOSS

"What can I give him,  
Poor as I am—  
If I were a shepherd  
I would give him a lamb.  
If I were a Wise Man  
I would do my part;  
What can I give him?  
Give him my heart."

ONE Sunday morning a minister took for his text, "God loveth a cheerful giver." He talked pretty plainly about giving just because it was expected and because one was ashamed not to and because the other fellow gave. At the close of the sermon he said, "You will find in the racks some slips of paper with four words on them. Please check the one that most nearly describes your attitude of mind when you give money to the church. No name signed. Just between you and God. Drop your slip in the box at the door."

The next Sunday he gave the result: 150 slips handed in: 58 checked "Cheerful"; 20 "Forced"; 59 "Careless"; 13 "Unwilling." Then he showed by a clever little illuminated chart how much people spent cheerfully last year for such things as candy, chewing gum, rouge and powder and finally an item that drew an audible gasp from everyone—

\$150,000,000

## FOR PERMANENT WAVES

Not shampoos and marcel and permanent waves, mind you, but that many millions spent just by the straight-haired sisterhood! Averaging \$12.00 a person, about 12,500,000 women thought it worth the money. No argument about that, but something is wrong somewhere, for a few million dollars would cover

all that was given last year for missionary work of all communions!

As we approach the month of the greatest Gift, such things set one to thinking. Seems to me the word "Careless" describes most of the giving for the support of the church and its work throughout the world.

"This is my beloved Son," God said about the Child he had sent to earth on that first Christmas Day two thousand years ago, that he might grow up among the people of Palestine, showing in his perfect life the love of the Father for all his children. The dictionary in defining the word "beloved" gives Matt. 3:17 as reference. The perfect picture of love—God's gift to the world.

## Presenting Our Gift

The Moravians delight in Christmas and spend much time and thought in fashioning miniature scenes of the Nativity. Sometimes the city of Bethlehem is worked out, with tiny houses of cardboard and toy people and animals. Often an entire room is given to the Christmas picture and the central feature is always the little Christ Child. Trouble to do? Of course. Takes lots of time? As much as you are willing to give. But you can make your December meeting something to remember the whole year through if you are willing to do it.

In a corner of the room where the meeting is to be held set up a little Christmas scene. There would be a hillside with the shepherds and their sheep. A looking-glass pool adds to the beauty of the scene. Several flat-topped houses in Eastern style, with a court and outside steps, etc. The manger, with Mary and Joseph and the Christ Child (pic-



Miss Mary Kingsbury, who gave her life for India

tures pasted on cardboard with standards to hold them may be used to form the group within the cave-like manger, a tiny electric bulb lighting the scene) occupies the center. Small pine trees here and there.

After the regular program, in which will be introduced two people who cheerfully gave their all for Christ in far-away India, plan some good carol singing by the group. "As Shepherds Watched Their Flocks by Night," "O Come All Ye Faithful," "Holy Night." Use, just before the offering, "As With Gladness Men of Old," or some devotional song a "Savior, Teach Me Day by Day." Have your offering in a white box or envelop and as the third verse of "As With Gladness" or the last of "Savior, Teach Me" is being sung let the treasure bring it forward and place it before the manger. The offering prayer suggested in the program or a prayer by the leader may be used in asking a blessing on the offering.

Some such preparation as this will give a more beautiful meaning to the service. If you cannot, for any reason, have the Christmas scene, why not carry out the "White Gift" idea and with decoration and program lead up to the presentation of your offerings?

It doesn't make any difference whether your meeting comes the first week or the last week of December, it is quite suitable to have a full Christmas program with the usual decorations. If the meeting is held in the church, these decorations may be left through the entire month, and thus you will be helping your church to get ready for Christmas!

"What can I give him?  
Give him my heart!"

Christina Rossetti wrote her little poem with the idea that everyone has a gift that Christ wants most of all. "The gift without the giver is bare," and any gift made with the whole heart is acceptable and worthy.

No program of the year should be more carefully planned than that of December, for none carries greater significance. Pray and work for it—it is worth an extra effort.

## Program for Triangle Clubs

*I bring you good tidings of great joy which shall be to all people.*

Heralds of Christ

DECEMBER

Present Thank Offering gifts at December meeting  
HERALDS TO INDIA

BUSINESS PERIOD IN CHARGE OF PRESIDENT

Hymn: *From Greenland's Icy Mountains.* Stanzas 1 and 3.

Prayer  
Business

TALKS:

*A Cobbler Who Became a Missionary*

*The Story of Mama-ji*

*Triangle Helps from WORLD CALL*

WORSHIP:

Scripture: Isa. 54:2-6:8.

Hymn: *Love Thyself Last.* Stanzas 1 and 2.

Story: *Send Me*

Prayer

Hymn: *Rise up, O Men of God.*

OFFERING: *Bless Thou the gifts our hands have brought;*

*Bless Thou the work our hearts have planned,*

*Ours is the faith, the will, the thought,*

*The rest, O God, is in Thy hands.*

Amen.

—Book of Worship, Hartshorne.



# Why I Like the Triangle Club

By RITA MAY HALL

The address which follows was delivered by Miss Hall who was president of the University Place Triangle Club at that time, before the University District Convention, and her club had the distinction of holding the highest record in the state during 1925-26. She is the daughter of Dean and Mrs. Colby D. Hall of Texas Christian University

AM to prove what there is about the Triangle Club that I like and why I like it. To prove a mathematical problem we use geometry. Usually this problem is dealing with numbers and figures. But I believe I can use geometry to prove my point, for do we not have a true geometric figure, the Triangle, to work with?

First, in a geometric problem we state the "given" and "to prove." The "given" in this problem is: A Triangle Club, a part of the woman's missionary society, which has as its purpose to develop the Christian life of its members,

to lead them into active personal work for Christ and to train them in missionary knowledge and activities. The "to prove" is: There is something about this Triangle Club which each member should like. The "figure" is: An equilateral triangle representing the three principles in the Triangle Club: faith, hope and love.

Now for the statements and reasons. We can take the first part of the "given." This is the word "Triangle." As stated about the figure, this represents faith, hope and love, the three great things spoken of in the thirteenth chapter of I Corinthians. The Triangle girl should have these three things in her life, and if she does not, she is to receive them from the Triangle. Now you ask how this might be done. The programs are on mission work, teaching what the missionaries are doing in the foreign and home fields. They have faith in God, or they would not take all the risks which they do, nor give up some of the pleasures of staying at home. They also have hope that the work will be accomplished with the help of God. But greatest of all, they have love for Christ and a desire to teach other peoples for whom they must also have love, or they could not be so wedded to their work that they never want to leave it. After seeing that the missionaries have faith, hope and love, and are succeeding in their work, the girls see that if they follow that path they are sure to have such success in their own lives.

While the girls are learning these principles which they can apply in everyday living, they are also learning to take part on the program, giving talks or leading in prayer.

The second part of the "given" is "club." The Triangle Club is organized just as any other club, whether it meets for study or to have a good time. We accomplish both of these purposes. At the beginning of the program we discuss our business, thereby learning some fundamentals of parliamentary procedure. This is something we can use in any other club we might join. After the program, refreshments are served and we have a jolly social period.

Now you can see how the Triangle Club accomplishes its purpose of developing the Christian life of its members, leading them into active personal work for Christ and training them in missionary knowledge and activities. Does not the fact that such a purpose is accomplished prove that there is something worth while in the Triangle, by which any girl might profit; that she could not

keep from liking it, since it is helping her, making her life better, but still doing it in such a pleasing way that she could not object to it as seeming didactic? I am sure you will agree with me that every girl should enjoy belonging to a Triangle Club.

## Daily Vacation Bible School

VACATION schools were held by many of the workers of the home department of the United Society, who are working among immigrants. At Jackson Boulevard Christian Church, Chicago, Miss Aleene Oakley conducted a school for a period of thirty-two days, with an enrollment of 151 children, representing fifteen nationalities. Twenty per cent of the children were new in the community. There were twenty volunteer workers and not one paid worker.

At Jennings, Louisiana, Miss Ann Zigler conducted a class once a week at the church, when worship programs were given, and once a week in her own home the boys met for woodwork and the girls for sewing. On account of difficulty in transportation only twenty were enrolled.

## Circle Program DECEMBER

*The Christmas Message*

HYMN: *Joy to the World.*

PRAYER

BUSINESS

HYMN: *Hark, The Herald Angels Sing.*

WORSHIP: *O come, let us worship and bow down, let us kneel before the Lord, our Maker*

Theme: *The Uniqueness of Jesus' Way*

Scripture: John 8:3-11. Luke 4:18-19

Comment on Theme

Prayer

Offering: *Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me*

PROGRAM:

*Christ's Message To the World  
What Does Christmas Mean To you?*

QUEST HOUR:

1. *What special work of Disciples of Christ is emphasized at Christmas time? How many aged are cared for? Children? Locate the Benevolent Homes.*
2. *What do you think makes a happy Christmas?*
3. *How does the message "Peace on Earth" apply to any particular problems in our world today? e.g., war, race industry.*

CIRCLE BENEDICTION

Supplementary Helps

- Spiritual Adventuring, Conde—Chapter X
- Xmas Time in Homeland, WORLD CALL—December 1926
- The Things of Abiding Worth, WORLD CALL—December 1926
- Xmas Home and Abroad, WORLD CALL—March 1927

## Senior Christian Endeavor Topics November

6. What Should Be the Christian's Attitude Toward War? Matt. 5:9; 28:40. *The Peace Spirit Grows*, July, 1927, WORLD CALL, page 5.
13. The Good and the Bad in Newspapers and Magazines. Matt. 4:23-25; Jude 10-13. *Two Sorts of Men from One Kind of Babies*, Page 13, October, 1927, WORLD CALL.
20. Blessings We Often Forget. Ps. 103:1-18. November, 1927, back cover.
27. If I Were To Be a Home Missionary, Where Would I Want to Work? Mark 1:35-45. *Growing Work With New Americans*, September, 1927, WORLD CALL, page 6.

## Intermediate Christian Endeavor Topics November

6. What Should Be Done to Preserve World Peace? Ps. 34: 12-16; Matt. 5:9. *The Peace Spirit Grows*, July, 1927, WORLD CALL, page 5.
13. Avoiding Dangerous Habits. 1 Thess. 4:7; 5:22; Ps. 1:1,2. *Two Sorts of Men*. October, 1927, page 13, WORLD CALL.
20. What Are the Best Ways to Be Thankful? Mark 12:29-34. November, 1927, WORLD CALL, back cover.
27. If I Were To Be a Home Missionary, Where Would I want to Work? Mark 1:35-45. *Growing Work With New Americans*, September 1927, WORLD CALL, page 6.



# Wanderland-Wonderland

## THANKSGIVING

*by Lucy King De Moss*

**T**HE children themselves thought of it. All that fall Miss Ann, their teacher on Sunday, had been taking them out to Brookside, where the corn was stacked in Indian tepees and the squash and pumpkins made golden patches on the frosty ground. She had told them stories about the things that happened to the earth to make the fat ears of corn with their silky tassel, the rich yellow of the lazy pumpkins and the rosy cheeks of the smooth apples. So that—

One Sunday in the autumn the Children's Room in the church looked very like the fields at Brookside. Corn shocks were stacked in corners, pumpkins peeped out from a bundle of wheat, and red apples and nuts were the bouquet for the table. The light from outside, shining through orange-colored gauze at the windows turned the creamy walls into a sun parlor.

When it was time to begin there wasn't a single empty seat. The first song was "America," and if two or three windows had not been opened to let in the frosty air, goodness knows what would have happened to the walls with all that music to hold. Everybody recited the One Hundredth Psalm and a number of boys and girls had learned some verses and songs about Thanksgiving. **THEN**

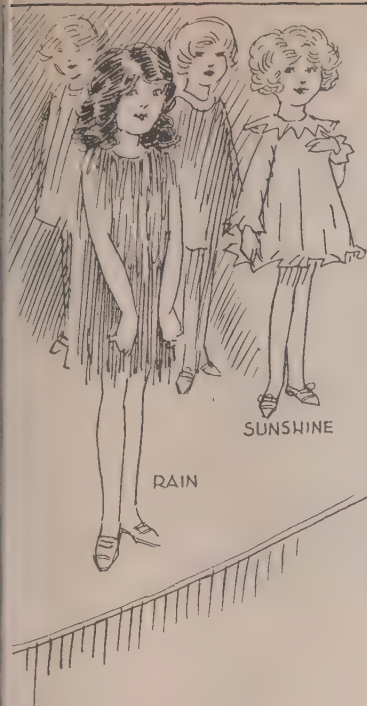
"A Thanksgiving Song by Miss Ann's Class!" someone announced.

Down the center aisle marched ten or twelve boys and girls dressed like farmers, in khaki and wide hats and seed bags over their shoulders. Up on the platform they went, singing

We plough the fields and scatter  
The good seed on the ground,  
But it is fed and watered  
By God's almighty hand.







By this time they were standing in line at the back of the platform. As they finished the verse—

He sends the snow in winter,  
The warmth to swell the grain,  
The breezes and the sunshine  
And soft, refreshing rain.

Sunshine and Rain and Breeze came dancing in, scuffling their running feet in the leaves on the floor and winding in and out among the corn and wheat and pumpkins. Following them, Jack Frost, all glistening white, bounded in and with his magic nippers bit the fruit and grain. The song said

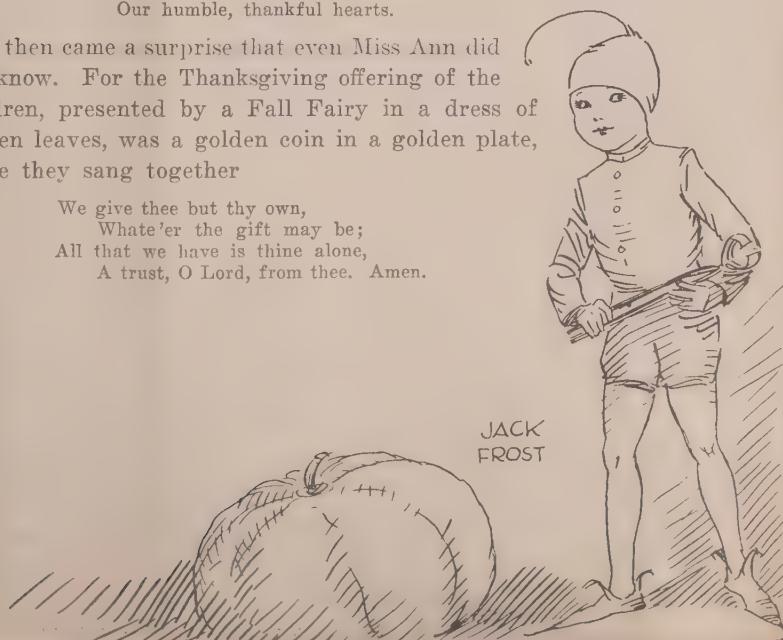
He only is the Maker  
Of all things near and far,  
He paints the wayside flower,  
He lights the evening star:  
The winds and waves obey him,  
By him the birds are fed:  
Much more to us, his children,  
He gives our daily bread.

as Sunshine and Rain and Breeze and Jack Frost danced in and out of the corners and through shock and leaves, and by the time the verse was finished they were on the platform with the Farmers, so that everybody with heads bowed could sing softly

We thank thee, then, O Father,  
For all things bright and good,  
The seedtime and the harvest,  
Our life, our health, our food:  
Good gifts have we to offer,  
For all thy love imparts,  
And with them we would give thee  
Our humble, thankful hearts.

And then came a surprise that even Miss Ann did not know. For the Thanksgiving offering of the children, presented by a Fall Fairy in a dress of golden leaves, was a golden coin in a golden plate, while they sang together

We give thee but thy own,  
Whate'er the gift may be;  
All that we have is thine alone,  
A trust, O Lord, from thee. Amen.





# Missionary Illustrations for Uniform Sunday School Lessons

**November 6: Amos Pleads for Justice**  
**Social Justice in Batang**

In far away Tibet our missionaries care for an orphanage which gives a home and Christian environment to seventy-two children. The records show the reason why each child was received and no one reading them doubts the need for this means of administering justice in that frontier place. "The father fell ill while traveling with a caravan from Tachienlu. After his death the caravan was attacked by robbers and the mother killed. The caravan brought him to us." So reads one record. "She came to Mrs. Shelton on the street and led her to the home here the mother was dying." Of course this three-year-old tot was taken. "Her father was a mail carrier and was robbed and stripped and left on a high mountain pass. He managed to get back home but developed pneumonia and died." "His father was very poor and had to leave his motherless three-year-old boy locked up in a dark and filthy room while he went to the mountain daily to cut fuel which he sold on the street." And so the records go on with stories of a father put out of the army because of frozen feet and no provision made for support by the government he served. Another father was accidentally shot while holding a criminal for execution.

These children come clothed in rags or remnants of sheep skin. Their bodies are covered thick with black dirt as they have never had a bath. They often are so starved that they look like a rack of bones. But within a month they are new creatures. But the inward cleansing requires a longer time and infinite patience and care on the part of those in charge. But the fruits of the orphanage show how very worth while the work. A Tibetan headman hearing of the orphanage could scarce believe that these children were really given food and cared for. At least they surely did not give the children such good food as "parched barley flour or meat." So the good accomplished is not alone to the orphanage children. It reaches out and is slowly changing the entire Batang Valley, teaching social justice and God's

goodness to all. (Retold from *Why an Orphanage in Batang*, by Dr. E. I. Osgood in *WORLD CALL*, October, 1926.)

**November 13: Hosea Preaches God's Love.**

**Dr. H. C. Tucker preached God's love to an angry mob in Brazil**

There are so many ways to preach God's love to people. Dr. Zwemer did it so well in a far away town in Persia with his hospital and care of the sick that a native of the place, hearing in another town the story of Jesus declared that Jesus had lived in his town and done all those things. John G. Paton did it with the well he digged and made "rain come up from the ground." Dr. Grenfell of Labrador does it with his gifts of utterance, of healing, and kindly attitude.

Dr. H. G. Tucker went to Brazil as an agent for the Bible Society in the time when it was dangerous for a Protestant missionary to work in the interior. One day he and a young Brazilian were working in a town, preaching and selling Bibles when suddenly they were surrounded by an angry mob aroused by the priest of the place. As the mob charged upon them Dr. Tucker held up his hand and called in Portuguese, "Wait a moment, I have something to tell you." The mob paused in surprise, he quickly quoted, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." He went on to explain the wonderful saying and as he continued the men one after another dropped their stones and leaned forward in eagerness to hear this amazing story of the God that loved so much. The doctor talked on for an hour, won every one of the members of that mob and then stayed on, unmolested, in the village for two days preaching and selling Bibles. (From *Neighbors Here and There*, by Lucy King DeMoss.)

**November 20: Micah Champions the Oppressed.**

**God makes big men brothers to little men.**

The Pygmies who live in the forests

that line Central Africa's greatest stream were for a long time despised by the other African tribes because of the diminutive stature. They were treated as an outcast race, hated and called "Batswas," the lowest term of contempt known to them. Dr. Dye arranged a party to visit the Pygmy country and preach to them if there were any opportunity. The Pygmy warriors set bows and lances and prepared to fight as soon as Dr. Dye appeared in the clearing where they were encamped. But one of his Christian men stepped into the clearing and began telling the story of Jesus and the Syrophenician woman. He called her the Batswa woman and first his listeners were very angry but their anger changed to delight when they learned that Jesus became a friend to the Batswa woman and healed her daughter. That was the first step toward an understanding between the Pygmies and the larger African men. Then Dr. Dye suggested to his Christian people that some Pygmy boys be brought to their village and educated to return and preach to their own tribe. But would they keep Batswa boys? The chief himself agreed to take these boys in his hut. And thus it was that the love of Christ constrained these African Christians to champion the most hated and downtrodden race among the (Adapted from *Training World Christians* by Gilbert Lovelace.)

**November 27: Isaiah Teaches True Worship.**

**Korean Christians delight in worship.**

Dr. Arthur J. Brown says that in our generation there have been gathered in Korea more Christians than there were in the whole Roman Empire one hundred years after Pentecost. They are zealous in service for their Master, eager to study and prepare themselves for large service, great readers of the Bible and devout in prayer. Sunday is the great day of the week to them. They laud their best clothes for the occasion and these clean white clothes they flock to the church. They give an attractive touch to the squalid village where they live. The building is crowded for worship. All Korean congregations on the floor, the men with their hats and the sexes divided by a partition, preacher standing so he can see both sides. When the attendance grows large as to need more room the preacher asks the congregation to rise, move forward and be seated in closer groups. The average attendance is larger than the membership of the church.

The mid-week prayer meetings are notable features of Christian life in Korea. In one place the attendance rarely falls below one thousand and often reaches fourteen hundred. (Adapted from *Business of Missions*, by CORNELIUS PATTON.)

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# A Vacation School That Is Different

By IONE MANROSE



A representative group of children at daily vacation Bible school, Broadway Christian Church, Cleveland, Ohio.

A CASUAL visitor might have walked in any morning during the five weeks of our vacation school at Broadway Christian Church and observed what appeared to be an ordinary vacation school—but the vast differences one would find after asking a few questions! Is it possible that such American looking children can have this decided foreign accent? Fifty per cent of the children enrolled are Polish, thirty per cent Bohemians, the rest being German, Slav, Scotch, Spanish, English and American.

It is a great surprise, however, to learn

of their religious connections. More than half are from Catholic homes, about one-third are Protestants, and the rest gave no religious affiliation. Seventy-five per cent of the children in one group were Catholic and the teacher of this group found several differences between the Catholic and non-Catholic children. The Catholics could answer more questions about the Bible and the life of Jesus and Mary, though their information was often incorrect. They also knew more memory work but they were never able to give the reason for anything nor could they

give logical answers to moral and ethical problems.

The teachers in charge of the four groups are college graduates, but six of the eight helpers are of foreign parentage—seven intermediates and one senior. Four of these took the training offered by the Cleveland Training Institute for vacation school teachers which met each Saturday morning for eight weeks and two attended the high school conference at Hiram. This group will be the future Sunday school teachers at Broadway.

Many of the pupils in the vacation school are from homes where the family life is little changed from that in the old country. They do not know the ordinary table customs that we have known from infancy. Because of this handicap some of the young people will not accept invitations to eat in American homes or when they do are greatly embarrassed. One of the features of our vacation school was a luncheon, prepared and served by the girls from the junior and intermediate groups. While the luncheon in itself was very simple, yet everything, under the supervision of the instructor, was done correctly that the girls might know the ordinary table courtesies.

The children in the school are bright and quick to learn and their work compared very favorably with that done in the other schools in Cleveland. This is the first year that Broadway has had a part in the city-wide exhibit of work done in the vacation schools of Cleveland.

I have greatly enjoyed my work in the vacation school and the other contacts I have made since coming to Broadway. With this good start I am looking forward to my winter work with a great deal of pleasure.

## Watching Manuel Grow

By HUGH J. WILLIAMS

MANY WORLD CALL readers have read the story of "Manuel" in H. L. Leach's little book, *It Happened in Paraguay*. The missionaries who are now in Asunción are having the opportunity to see further fruits of the influence which the Colegio Internacional and its staff had upon Manuel in those early years. A brother and a sister are now with us, and Manuel visits the school whenever he can come in from the big ranch, which is thirty leagues or more from Asunción.

During his first visit this year when he came to bring his small sister, he asked if there was a Bible he might have. I took out from the bookcase one of the complete Bibles in Spanish published by the American Bible Society and sold at cost, nineteen pesos Paraguayan, or about forty cents in American money. But he told me he already had one of that kind, but that he would like a Bible not quite so heavy. I then showed him a small, nicely bound New Testament, and he said that was what

he wanted, for he preferred to read the New Testament. He asked the price, and I told him I wanted him to accept it as a "recuerdo" from the Colegio. He was delighted.

Today he has been with us again. This time his little sister was quite sick with measles and a very heavy cold, which the doctor feared was developing into pleurisy, which might leave the poor little girl tubercular. Word was sent as soon as possible to the parents. There are no rail or steamer connections. The letter had to go a short distance in a motor launch and then on horseback or by oxcart into the back country. The mother and Manuel came on in company with a young man cousin about Manuel's age, twenty years. This morning they received the report on the examination of the little girl, learning that there is no further danger, and that she will be well and strong again, although it will take some time for her to fully convalesce.

Manuel asked for any good reading matter we had, and so we gave him different magazines printed in Spanish, including a copy of *La Nueva Democracia*, which is printed by the Committee on Cooperation in Latin America—the Committee of which Dr. Samuel Guy Inman is secretary. Although the work on the "estancia" with the cattle makes it impossible for Manuel to attend school any more he has not given up his studies. He reads a good deal by himself and has now arranged for some instruction by correspondence with an institution in Buenos Aires. I gave him a letter from a North American boy who wishes to correspond with someone in South America, and Manuel expects to answer it when he gets back home.

It is always good to see this tall sturdy youth and to realize that our own missionaries wielded a great influence in his life during his years at the school. We have to wait a long while sometimes to see concrete results, but they are bound to come and are highly encouraging to the workers on the field who are trying to maintain and increase the good work done by those who have gone before.



# Stewardship Test Successful

By CARL VAN WINKLE

A STEWARDSHIP campaign was conducted by the state secretary of the New York and New Jersey Christian Missionary Society, at Central Church, Auburn, N. Y., where R. C. Walker is pastor, for ten days beginning on April 20, 1927. During the time of preparation for this meeting, giving began to increase. The people were asked to make a definite test of the scriptural plan of giving, by bringing all of the tithe into the church over the definite period from May 1, until Pentecost, June 5. They were asked to pledge not only to set aside all the tithe, but also to come to church on the first day of the week and bring their tithe. Sixty-five individuals pledged themselves to do this. The results were astonishing. Attendance reached a high water mark and the giving showed a 200% increase over the corresponding months of April and May, 1926. The church was so heartened, by this demonstration of their financial strength, that they set about to repair and enlarge their auditorium.

What worked so well for Central, Auburn, we believe, will help every church in New York and New Jersey. Accordingly we are planning to recommend and urge a test stewardship campaign for our churches. We will suggest that this campaign be started one week, or ten days, before the beginning of Lent. Stewardship conferences and institutes will be encouraged and arranged wherever possible, and literature distributed. An entire issue of the state paper will be used to promote this campaign. Pastors and churches are to be urged to take definite pledges covering the period from the beginning of Lent to Pentecost Sunday. Individuals are to be asked to set aside the tithe of all the money they receive as income during this period, and also pledged to come to church each Sunday and bring their tithe.

The period from the beginning of Lent to Pentecost is a time when there is general emphasis on sacrifice and service, and we are confident that a stewardship campaign covering this season, will receive hearty response. When churches and individuals see what can actually be accomplished by Scriptural giving they will be encouraged to go forward to larger things.

## A Significant Way to Observe Thanksgiving

IS YOUR church looking for a significant and unique way to make a thank offering for the blessings of the year? Here is one: More and more of our churches are setting apart a definite time for special emphasis upon stewardship. And what more appropriate time could be selected than the season of Thanksgiving? Last year many adopted the plan of designating the month of November as Stewardship Month or Proportionate Giving Month. This plan brought such splendid results to the churches, both in the spiritual development of the membership and in the financial strengthening of their programs, that it is being suggested again for 1927.

By so designating a whole month to this most vital subject, Christian stewardship will come to have a real meaning, and the Kingdom of Christ in the local church and to the ends of the earth will be enlarged.

That you may see some of the visible results of Stewardship Month last year in churches both small and large a few statistics herewith are listed:

Church	Number signing proportionate giving pledge
East Dallas, Texas -----	110
Topeka, Kansas (Central) ---	137
Daytona Beach, Fla. (First) --	25

Haverhill, Mass. (Main St.) -	21
Owosso, Michigan -----	24
Clarksville, Texas -----	26

Most of the cards returned showed the desired proportion to be ten per cent. In some cases the per cent was designated as fifteen and twenty. The giving of the ten per cent or tithe should be the minimum.

Stewardship pamphlets will be sent free to the churches ordering them for distribution among the members each Sunday during the month of November. Last year about 250,000 pieces of stewardship literature were sent out free of charge.

## November 27th—December 4th Proportionate Giving Week

It is hoped that every member of the church who is not yet a tither or proportionate giver will use this week as a trial proportionate giving week, setting aside a definite proportion of their income for Christ and his church during the week, the gifts to be brought to the church on the following Sunday.

## November 27th—Trial Proportionate Giving Sunday

November 27 will mark the beginning of Trial Proportionate Giving Week. It ought to be a great day in the church yielding great results for the kingdom. Every one should be made to feel on this day that he has a Christian responsibility to meet in the building of the kingdom and that a vital part of this responsibility lies in the fulfilling of his stewardship obligations. It is hoped that every pastor will have a message of proportionate giving that day, and that the hymns and Scripture reading make center in the theme of Christian Stewardship.

Proportionate giving pledge cards will be furnished free. Every member should be asked to sign, making a definite commitment on stewardship of the proportion of his resources he will devote to the kingdom.

This check is a recognition of the obligation of stewardship on the part of the church at Copenhagen, and was given to Robert M. Hopkins while in Denmark last summer, in appreciation of aid given by the American brotherhood through the years.



No. 10950 Copenhagen, 17. AUG. 1927 19

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17. AUG. 1927

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# Disciples of Christ in Mexico

By F. J. HUEGEL

THE Eighth Annual Convention of the Disciples of Christ in Central Mexico, held at Aguascalientes, September 2-5, was by far the most joyous and most auspicious occasion in the history of the work which is being carried on in the states of Aguascalientes, Luis Potosi, and Zacatecas. It was not simply the fact that the convention was held in the beautiful new Jubilee church, so recently dedicated, which made the gatherings so inspiring and so happy. The deep spirit of harmony, the spirit of love, the spirit of

true fellowship and communion with the Master—these were the factors which left the mark of glory upon this great convention.

The workers went back to their fields of labor aglow with a new passion. There are sinister forces at work in Mexico. Just before the convention revolutionists broke into the little church at Cocio and wrought havoc with benches, organ and Bible. And yet in spite of so much that would strike discouragement and fear into the hearts of our evangelists, we know that their hopes

never ran higher than now. With gratitude to our Heavenly Father for the blessings of the past year, we solicit the prayers of the churches in the homeland, confident that the new year is to be a most fruitful one.

The responsibility of the national convention of all evangelical bodies of Mexico falls upon our church at Aguascalientes for this new year. It is a great trust. We are looking forward with great joy to that most significant occasion. Again we beg to be remembered before the Throne of Grace by disciples in every land that we may not fail to measure up to all that God would have us be for his glory and the furtherance of his kingdom.



ongregation assembled at the dedication of the Jubilee Building, Aguascalientes, happy in the realization of a long cherished dream

# An Iowa County Convention

By W. E. WARREN

SIXTY-NINE years ago the first annual meeting of churches of Christ in Benton and Buchanan counties was held, and the fellowship has grown with the years. The 1927 meeting was at the Oak Grove Church three miles from Shellsburg. All of the congregations—Mt. Auburn, Oak Grove, Prairie Creek, Urbana and Vinton in Benton county, and Brandon in Buchanan—were well represented. The dates were September 9 to 11, just about the hottest of the year, but everyone thought of how much the corn was enjoying the temperature and took it with a smile. The interest of the convention was happily and wisely balanced, not only among the various interests of the churches but also with reference to present, past and future activities. They

are preparing to publish an illustrated history of this group of churches from the pioneer days of Nelson A. McConnell. One of the most popular addresses of the convention was that of Gordon Smith giving the salient points of this history. Other ministers present were E. C. Sarchett, M. D. Wade and F. M. Branice.

Youth predominated throughout the convention. Over a hundred attended the young people's banquet the first night of the meeting. They provided the music which included an orchestra and solos, duets, trios and quartets as well as regular hymns. They filled important places on the program. It was not youth in revolt, however, but youth in cooperation, taking counsel with Miss Eva Callarman, religious education expert in Iowa, Nebraska, Minnesota and

the Dakotas, and other leaders, as to how they can best serve the cause of Christ.

D. C. Knupp, a business man of Vinton, is the county president and Mrs. Knupp carries a similar responsibility for the women's work. J. Arthur Dillinger, the state secretary, was there to represent the whole state and I to speak for the brotherhood at large. Such meetings are almost weekly affairs for him but rare experiences for me, and always most encouraging. It is because such contacts prove the people of God to be true, strong and brotherly that I can speak there and here with confidence of the days ahead.

*World Call*  
for  
**Christmas Gifts!**





# Station UCMS Broadcasting

**O**. J. GOULTER of Luchowfu, China, dropped into the office in September bringing a cheering word from that war-torn station. Mr. Goulter was on his way to New York to enter Union Theological Seminary for further study this winter.

He said that in a recent letter from the pastor at Luchowfu encouraging word was given of growing Christian sentiment in the village. The pastor on his own initiative, has been teaching many of the unemployed to use small knitting machines as a means of livelihood.

Miss Anna Clarke has helped in six summer young people's conferences serving as dean in four of them, and attended the National Negro Convention in Washington the last of August.

Mrs. H. M. Horn of California is helping as special worker in the department of missionary organizations for a period of four months beginning September 1.

The stairway leading to the second floor of the building of the Christian Home for the Aged at Jacksonville, Illinois, is crooked and not especially wide. It frequently becomes necessary to go out on the street and call in someone to help carry an old lady upstairs or downstairs. There is very great need for an elevator. At the time the improvements were made on the building two years ago there were not sufficient funds to put in an elevator. The elevator shaft was built in along with other improvements. Funds especially designated, so that they are not available for use under the terms of the designation for any other purpose than the improvement and upkeep of the physical equipment of the home at Jacksonville, Illinois, have come into the treasury, sufficient to install an elevator, which will be done in the immediate future.

Interest is taken in the presence in America of four Prokhanoff boys, nephews of I. S. Prokhanoff, president of the All-Russia Evangelical Christian Union. These young men are desirous of securing an education in America in order that they might go back to Russia and help with the work of the Evangelical Union. Arrangements have been made by the American Society for them to attend college at Phillips University.

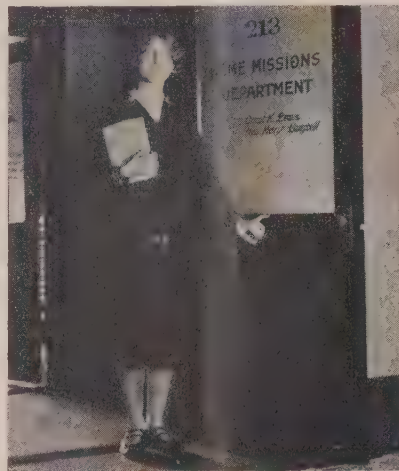
Word has come from Miss Zona Smith of Buenos Aires, Argentina that her

mother passed away on the night of June 12. She had suffered a long time. She was Mrs. Elizabeth Rose, of Lebanon, Oregon.

The conference of the Disciples of Christ in Africa is now held biennially, and the next meeting of the conference will be at Lotumbe in November.

The last statistics of the mission gives the total number of Christians as 17,034, the baptisms during the year being 3,194. The amount of the offerings contributed solely by natives is 108,572.00 francs.

An effort is being made to push the work of editing the final survey report for publication. At the meeting of the survey committee held September 12,



Miss Mary Campbell, new worker in our home missions department, who entered upon her duties September 20

1927, it was voted that the surveyors and the secretary of the survey committee, with W. R. Warren as editor-in-chief and President Burnham as advisor and counselor be constituted an editorial group to put the survey report in final shape for publication.

The eleventh national convention of our Negro churches was held in Washington, D. C., August 29 to September 4. Many important matters were under discussion both in the joint administrative committee serving the national convention and the United Society, and also in the national convention.

We regret to report that M. E. Sadler has submitted his resignation as superintendent of religious education in the Chesapeake Area—Virginia, Maryland, Delaware and the District of Columbia—effective October 1. Mr. Sadler has rendered a conspicuous service in this field for over five years, laying special emphasis on the work of leader-

ship training and missionary giving. He goes to Bridgeport, Connecticut to supervise the week day religious schools of that city while taking work in Yale University.

The New York Community House has just closed a most successful period of its summer camp for boys and girls in the Adirondacks. The leaders always take great joy in this period of intimate contact with these boys and girls of the East Side, which has proved to be of such a character building service. The Community House continues to operate temporarily on a reduced budget until its future can be definitely determined.

Because of a recent reduction in the budget of the United Society, it was impossible for the society to send Dr. Elizabeth Farra to her field. For several years she had been in preparation for medical missionary work in India. anxious to be of the largest possible service at the quickest possible moment to the Indian people, she has recently accepted an appointment under the Presbyterian Board to North India. It is with deep regret that we lose her.

At a meeting of Bureaus of Architecture and the Committee on Church Building of the Home Missions Council, held October 5-6 in Chicago, Illinois, A. J. Wickes, advisory architect of the United Christian Missionary Society, was the presiding officer.

The United Society has recently received an annuity of \$2,000 from a friend in Washington; \$5,000 from a friend in Indiana, and \$6,000 in Liberty Bonds, be converted into an annuity. The annuity fund is continually growing amount and in favor.

WORLD CALL Fellowship Banquets have been held in connection with state conventions in nineteen states this summer. The circulation manager has attended seven of these conventions. Six other states did not have the banquet, but had a specially prepared WORLD CALL program. Ten states are planning to hold WORLD CALL Fellowship Banquets at the conventions this fall, including West Virginia, Eastern Pennsylvania, Western Pennsylvania, Illinois, Kentucky, North Carolina, Florida, Georgia, Alabama and Mississippi.

Mrs. Mary E. Lemmon, of (Bethan) Lincoln, Nebraska, died September 24, 1927. She was sixty-seven years of age.

Mrs. Lemmon is the mother of Robert B. Lemmon, one of our missionaries in Asuncion, Paraguay. Besides Robert she is survived by her husband, John D. Lemmon; Russell, of Pasadena, California; Charlotte, of Lincoln, and Marthe (Mrs. H. A. Whitcomb) of Jacksonville, Illinois.

# The Good That Men Do

## Returning Good for Evil

WE TAKE the following from the *Young East, Japan*: On May 16 last, the chief priest of a Buddhist temple in Fukushima Prefecture, his mother, an acolyte and a maid-servant were murdered by an armed burglar, who was later arrested and was identified as a desperate old offender. He was condemned to death. Now this man has two children, a daughter of 11 and a son of 7. The girl was adopted by a remote relative, but the boy was left wholly helpless, none caring to adopt the son of such a ruffian. Hearing of this, a man and his wife have come forward with a proposal to adopt the poor orphan. They are Mr. and Mrs. Shoten Aoyama of the city of Toyohashi and Mrs. Aoyama is the sister of the murdered priest! For some years past Mr. and Mrs. Aoyama have been engaged in social service in their city, chiefly taking care of orphans and depraved boys and girls. "I am not sure to what extent the poor father of the boy is to blame for the crime he committed. We must remember our society is still imperfect," said Mrs. Aoyama. She proposes to console the souls of her mother and brother by bringing up the boy as her own and making him an honest man. She is a graduate of the Women's University in Tokyo.

## "Lest My Brother Stumble"

THIS incident has to do with a boy, just a mere lad. He had the misfortune to drop a milk bottle on the cement sidewalk. He went to the door of the nearest home and asked for a broom and dustpan that he might sweep up the broken glass, thus insuring safety to the bare feet that might come that way. A lesson we might all well learn is here, to help make safe paths for those who follow us.

MRS. B. E. KING.

*Andrews, Indiana.*

## Lengthening Life

NOT long ago, I heard a story of how a beautiful young girl, an orphan, was given a trip west. She has a tubercular hip and for five years has spent most of her time in a bed, either in a state hospital or at the home of an aunt.

This summer a relative in the west was willing to care for her if she could be sent. Friends, relatives, neighbors joined in making gifts of clothing, little things that well girls enjoy, money for incidentals and a pass for transportation.

She was placed in a compartment; she could barely raise her head to view the glories of God's great western hills and plains. She arrived at her journey's end, a happy, appreciative girl.

No hope for recovery, but by loving hands, tender care and money from those unselfish people, this young life may be kept, her soul nourished for a little while and be meet for the Master's use.

MRS. A. T. VAN WINKLE.

*Logansport, Indiana.*

## There is a Man on the Cross

By Elizabeth Cheney

Whenever there is silence around me  
By day or by night—  
I am startled by a cry.  
It came down from the cross—  
The first time I heard it  
I went out and searched—  
And found a man in the throes of crucifixion,  
And I said, "I will take you down,"  
And I tried to take the nails out of his feet.  
But he said, "Let them be  
For I cannot be taken down  
Until every man, every woman, and every  
child  
Come together to take me down."  
And I said, "But I cannot hear you cry.  
What can I do?"  
And he said, "Go about the world—  
Tell every one that you meet—  
There is a man on the cross."

## A Home Remade

LONG ago I was a country school-teacher. I married, and was soon left a widow with one child, a daughter, to rear. She was such a joy to me, a fine Christian woman. She married a young minister. He died of consumption, and my darling developed the same disease and died, leaving a girl two years old, and a wee infant son, for me to rear.

I was no longer young and had but a little home. I opened a little grocery store in my small front room in the little home in — and there reared my two grandchildren. They were good and obedient. The girl has always been a fine lovely woman, but the boy, in spite of my best efforts, got to smoking more and more, and to coming home at night drunk.

He went from bad to worse. His poor sister worked hard for her education, and tried to help him back to a decent way of living, but it was of no use. He went away and married a nice girl, but neglected her, and she and her little ones had a sorry time of it. Often for months we did not know where they were, and poor Mary, his wife, was too wretched to care what became of her.

They drifted to Lawrence, Kansas. Mary was ill, the children half starved, and my grandson out of work, but somehow finding money to buy cigarettes and bad whisky. That saint on earth, Miss Scott, found them at their lowest ebb. Mary had pneumonia, but he was too groggy to realize the graveness of it, and she was expecting another child. Miss Scott sent me a wire, and I arrived in time to see a most amazing thing. Grandson was drunk and abusive, Miss Scott quiet and skillful, doing things when there was nothing to do with. Grandson ordered her to leave after she had remonstrated with him for beating his little three-year-old son. He got a larger stick, and made for the child, and he met his Waterloo right there. She picked up the heavy iron stoker, and was for the moment a perfect fury. He sobered right away. She dared him to strike another child in that house, or offer another insult to his old grandmother, or she would have him shut up in jail. He believed her. Next day when she came he behaved civilly.

Day after day that wonderful woman came to that dejected place and gave of her skill, her strength and the spirit of her, till it was a changed place. He began to take pride in making himself and the children clean and decent to be seen. Miss Scott found work for him, and carried a Bible to him, asking if he would read it regularly, especially the marked passages. He did.

She made him take the children to Sunday school, until he was glad to go himself. He got on his feet financially and spiritually.

I am almost eighty, and the grief almost killed me, but I am so thankful to live to see my boy once more a manly man. He found work in our old home town, and now after three years he is a respected man, and his family happy.

I go now, to make my home with my granddaughter, and we are so happy about the boy.

*From a letter sent in by Mrs. Nora Siler, Lawrence, Kansas.*

~ World Call for Christmas Gifts! ~



# Speaking of Books

## Youth and Truth

ONE of the ablest leaders of the Christian Church ("Christian Connection") is President W. A. Harper of Elon College, North Carolina. His latest book, *Youth and Truth*, is published by The Century Company, New York, in "The Practical Christianity Series." The first three chapters contain not only a glowing tribute to the youth of our day but an idealization that rings like a series of convention addresses. They make fine reading and the encouragement which they give is no doubt largely warranted, but the author would scarcely ask that they be considered an accurate assessment of the entire situation.

Those first three chapters, which might be called "Youth for the Truth," are followed by seven chapters which could be grouped fairly under the general head, "The Truth for Youth." These are more discriminating. Here he contrasts the life principles of modern paganism and essential Christianity, indicates the steps that have been and are being taken to remove human limitations from our conceptions of God, makes a fine approach toward an understanding of Jesus and gives an appealing view of the relation of the Bible to the church, of religious unity, of the place of law and of a growing faith.

The following quotations indicate the quality as well as somewhat of the position of this refreshing and stimulating book:

"Christian living makes Christian doctrine clear."

"Men today have quit offering sacrifices, and some of them are so stingy that they have never begun to tithe, but they continue to consider that song and prayer and public worship and grace at meat and family prayers and testimony in meeting are the means by which we glorify God. How amazingly different and also how wonderfully stimulating the view of Jesus! His view appeals irresistibly to youth, who think of life in terms of adventure and discovery."

"In our present-day youth, psychology, science and religion have met. Psychology, we say, has to do with the mental man, science with the physical man, religion with the spiritual man. But these are not three men; they are one. Our youth is seeking a basis of unity, a synthesis of these three major concerns of life."

"The youth of the church are for union, for Christian union, because their hearts tell them that unity must characterize every cause that hopes to continue permanently in the ministry of life, and because their Master prayed for the oneness of his followers. Anything he prayed for they are willing to accept as desirable and necessary for the coming of his kingdom. Christian youth are solid for Christian union."

"Christian liberty is guaranteed youth through obedience to Christian law, God's law of love. Without law there can be no true liberty. Because of the Christian

law of love, through this law and not under it or in spite of it, we have the joys of the satisfying liberty of the sons and daughters of God. So does the law in every realm of our life and experience bring us aid, multiply our successes, and vouchsafe us true and abiding freedom."

"It is sacrifice that brings us into fellowship with Him, sacrifice that takes its origin in love for Him and brother man. The church must love men and be ready to sacrifice herself for their salvation, and we as individual Christians must exemplify the same sacrificial love in our personal lives. So must the nations live and act with reference to each other. We will bless the world and save and serve it, not in the success we achieve for ourselves as individuals or as nations, but in the sacrifices we make in love on each other's behalf. Jesus is the best loved man who ever lived because he gave himself in loving sacrifice as no other man ever did. So only will his church and his followers win the world to him."

"I have confidence in youth. I believe they will progressively discover God's truth, and that they will, divinely led, interpret Christianity in terms of Christ and find it integrating itself at all points with God's truth, which must necessarily lead us to ultimate unity, a unity not on the level of the soil out of which material substances have their being, but on the level of the soul, that divine entity in which 'we live and move and have our being.'"

## Church and State in Mexico

THIS story by Wilfrid Hardy Callcott, associate professor in the University of South Carolina, of the democratic movement in Mexico in the first half of the nineteenth century is especially interesting to American readers both because the stirring events of that period were closely related to the war between the United States and Mexico and because that movement is the background of conditions in Mexico today. Dr. Callcott tells the story of the intrigues and maneuvers

of the leaders who opposed and finally overthrew the entrenched vested interests—the church, the army, and the land lords—concluding with an account of the constitution of 1857, under which Mexico was governed until recently.

This is an important book for those who desire to understand the present controversy between the church and the Mexican State, clearly demonstrating how the Catholic church early developed its influence and riches which gave it power which often threatened the State.

## Imperialism and Nationalism

A STUDY of conflict in the Near East and of the territorial and economic expansion of the United States is made in this brief volume by Kirby Page. It reviews the results of imperialistic policy in the Near East, and points out the grave danger inherent in United States Government control of foreign territories and peoples. The extent and effect of our foreign ownership and control are brought out, and an argument is made for the United States to lead the world in a new conception of nationalism. The study concludes with a penetrating discussion of the question, "What shall the United States do about imperialism and nationalism?"

## A Few Suggestions

For a Religious Education Library  
Parents:

"The Mother—Teacher of Religion," Betts ----- \$1.50  
"The Training of Children in the Christian Family," Weigle ----- 1.00  
"Parents and Their Children," Moxey -----

Teachers:

"Teaching in the Sunday School," Goodrich C. White 1.00  
"How to Plan a Lesson," Brown 1.00  
"The Project Principle in Religious Education," Shaver --- 2.00

Children:

"Tell Me a True Story," Stewart 1.00  
"World Stories Retold," Sly --- 1.00  
"Stories Children Need," Bailey 1.00

Young People:

"The Life of A. McLean," Warren ----- 1.00  
"Dear Family," Peggy Ann ----- 1.00  
"How Jesus Met Life Problems," Elliott -----

Directors of Religious Education:

"The Ministry of Worship," W. S. Lockhart ----- 1.00  
"An Integrated Program of Religious Education," W. A. Harper ----- 1.00  
"Bible Dramatics," James Watt Raine ----- 2.00

## Books Reviewed in This Issue

YOUTH AND TRUTH, by W. A. Harper. The Century Company, New York. \$1.50.

IMPERIALISM AND NATIONALISM, by Kirby Page. George H. Doran Co., New York. \$1.50.

CHURCH AND STATE IN MEXICO, 1822-1857, by Wilfrid Hardy Callcott, Duke University Press, Durham, N. C. \$4.00.

Any of these books may be ordered through the United Christian Missionary Society, 425 De Baliviere Avenue, St. Louis, Missouri

## Achievements in Religious Education of Church Schools

### Tampa, Florida

Two achievements stand out in the school of First Church, Tampa; the first physical equipment, the second in preparing leaders to man the new equipment. A modern church plant was erected with every educational facility, indicating a vision of the church. Ten young people of the church were in attendance at the Daytona Beach, Florida, young people's conference, training for leadership positions.

### Jacksonville, Illinois

1. The church appoints annually a Board of Education for the church school.  
2. The senior, young people's and immediate departments are now using graded lessons. The other departments of the school have been using the graded lessons for some time.  
3. The local school took the initiative in a community daily vacation Bible school.  
4. A monthly workers conference is held.  
5. During the winter a successful leadership training school was held for one week.  
6. Through the influence of the director of religious education an interdenominational training school is planned for this autumn.  
7. The personnel of the teachers in the school has never been better; the attendance has increased and the offerings more than doubled.

### Mutual, Oklahoma

Progress is being made along religious educational lines at Mutual, Oklahoma. The church is located in a village in a strictly rural section of Woodward county. Practically all of the members live on farms.  
Two years ago the church had a small, one room building. Today there is a modern plant with adequate classrooms, the Bible school has been reorganized and is now using the graded literature and the three year cycle plan for the classes. The junior department has its own worship programs. This spring a successful vacation church school was held, parents bringing their children for miles to attend the school.

Perhaps the greatest undertaking has been the recent securing of a religious educational director and assistant pastor who not only works in the school at Mutual but also goes out to help smaller struggling schools. Thus the church is extending the kingdom in this rural field.

### Savannah, Georgia

There have been three outstanding accomplishments in the school at First Church, Savannah, each the outgrowth of the other.  
The first one was the purchase of a large dwelling by the church that gave fourteen more classrooms. This also

gave a more prominent location for the educational work.

The second thing was the organizing of the school into departments. The new building made this possible.

The third was the employing of a director of religious education.

In the last few years the church school has grown in numbers and efficiency.

## In Memoriam

Mrs. Frank Dunn, August 7, 1927, Houston, Texas. Charter member First Christian Church. Generous giver to Dunn Memorial Hospital, Vigan, Philippine Islands.

Mrs. J. D. Lemmon, September 24, 1927, Lincoln, Nebraska. Mother of Robert B. Lemmon, missionary, Asuncion, South America.

Mrs. Victoria Standley, August 29, 1927, Carrollton, Missouri. Member of the Carrollton church for seventy-two years.

Mrs. Inez Eliason, Centerville, Indiana. Beloved member of the church organizer of the local missionary society.

Mrs. M. A. Milferd, January 30, 1927, Spokane, Washington. Faithful member of Central Church and missionary society.

Mrs. Mame Andrews, August 6, 1927, Wellsburg, West Virginia. Capable and willing worker in missionary society. Age 40.

Cornelius Bierma, May 23, 1927, Des Moines, Iowa. Father of John N. Bierma, missionary to India.

Ellis G. Faunce, August 22, 1927, Shepherd, Michigan. An active Christian from boyhood.

Mrs. John Addison Shreck, August 30, 1927, Redlands, California. Active in home department and junior work of the Bible school, as well as civic betterment, also missionary secretary of Riverside district.

Mrs. Lulu M. Burner, September 18, 1927, Peoria, Illinois. With her husband, Willis J. Burner, missionary in Buenos Aires for ten years, under the C. W. B. M. Active in interracial and temperance work.

## Lavinia Oldham Memorial Service

By Bertha Clawson

THE NEWS of Miss Oldham's death reached me on the morning of July 21, one of the hottest days of this unusually hot summer. I immediately took the letter to Prof. Y. Hirai, president of the Margaret K. Long Girls' School and he in turn by use of the telephone and by personally calling on many of Miss Oldham's former "boys and girls," now men and women

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in various walks of life, arranged by the help of Pastor Hosokai a memorial service on the evening of the same day on which the news was received.

Fifteen people were assembled in the little chapel in Ushigome Ward, a chapel built by Miss Oldham in the early days of her work with her own money. The chapel was beautifully arranged for the service by loving hands. The memorial addresses of the evening were made by Pastor Hosokai, President Hirai and the writer. Prof. Hirai remembered Miss Oldham in her first years in Japan when she was doing the work that shall make her memory precious for many, many years to come. She came into his life soon after the death of the founder of the Doshisha University in Kyoto and was his first teacher in the things of God. She led him into the ministry of the Word of God and he gave it as



## The Missionary Quarterly

This quarterly is the medium through which the United Christian Missionary Society provides that teachers may place its program of world missions before the children in the Sunday schools.

Containing no lesson material, and intended only for this special use among teachers, the Missionary Quarterly is issued by the Christian Board of Publication only as a matter of service to the Society and to the brotherhood.

The members of the local women's missionary societies are devoted to the success of their auxiliaries, and this is as it should be; but might it not be easy to overlook provision for future growth?

The present active members pass on, and a new generation takes the center of activities. How may the whole missionary work grow unless those who are now children are trained in missionary ideals?

Wherefore we say that every member of a local missionary organization should be vitally interested and should see that the Missionary Quarterly is used in the Sunday school, that the children may grow up with a missionary passion.

Quarterly—25c per copy

### CHRISTIAN BOARD OF PUBLICATION

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St. Louis, Mo.

*And while looking after this matter, wouldn't it be a good thing to suggest the use of all Sunday school material produced by the house that supports the recognized activities of our people?*

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his firm belief that there have been very few missionaries before her time or since who have given of their time and life to Japan as did Oldham Sensei.

Pastor Hosokai dwelt on the latter years of her life and he recalled many amusing experiences that he had with her in the long years they had worked together, but he, too, bore testimony to her zeal and to her real love for Japan and the Japanese people. He suggested a new church building as a memorial to her.

The writer replied to the last remark that Miss Oldham had built her own monument and that this was not a building made by hands but that the lives of two of our present and most prominent workers, President Hirai and Teizo Kawai, pastor of our Fukushima church, together with the seven Bible women whom during her years of service she had led to Christ, constitute a monument that eternity cannot efface.

The writer also dwelt upon two characteristics of Miss Oldham which made her work an outstanding one. First, her love for the orphan and the widow and the distressed of whatever race or clime and, second, her unbounded hospitality which endeared her to so many people. "Given to hospitality" are the words which best picture her life. Her removal from Japan took with it much of the old time gracious hospitality for which she will be long remembered. If the saying, "To live in lives we leave behind is not to die," be true, then Lavinia Oldham still lives in Japan.

### Our Friends Speak

Cedar Rapids, Iowa.

To be a true missionary worker, I feel one must know "our work" and to do this we must read our missionary magazines.

I have been a member for years, but in name only. I feel I am just beginning to see the real call and need of God's great work, and I give much credit in having the WORLD CALL in my hands and home last year. It surely has enlarged my vision. I pray our society may gain this year in her great work, prayers and finances.

MRS. MINNIE MORAVCO.

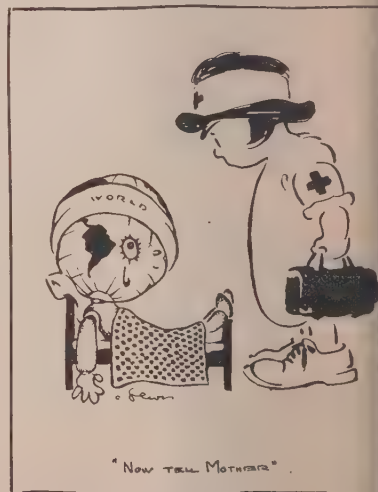
Nagadoches, Texas.

The Martha Class of our Bible school is sponsoring a plan to get the right

literature into every home. We will get each person who unites with the church one year's subscription to WORLD CALL, a year's subscription to our state paper, *The Christian Courier*, *The King's Builders*, a New Testament and a package Duplex Envelopes. This will be giving them the best literature obtainable at a time when they are most likely to form the habit of reading, and as "through information comes inspiration" we hope for the realization of our dream—"WORLD CALL in every home."

WORLD CALL is still the best magazine between covers. "The Last Page" is rich, the editorials splendid, and the articles "Why Christians Do Not Pray," "The Master's 'Go' or His 'Come'" stand out in my memory above all many other fine ones. Any one of them is worth many times the subscription price.

MRS. A. D. PARNELL.



### "Now Tell Mother"

Help for our Greatest Mother is being asked by THE AMERICAN NATION, RED CROSS when on Armistice Day through Thanksgiving—November 11—this organization will hold ELEVENTH Annual Membership Drive. Think it over. Supposing community should be visited by tornados, hurricane, flood or fire. Then why? Why, our Greatest Mother will be there with all equipment necessary to save and preserve life and property.



# The World Has Long Needed A More Helpful Bible

## Here It Is—A Bible Such As We Have Wanted for a Century

An Authorized Interview with B. B. Kirkbride,  
Publisher of the Thompson Chain Reference Bible

By Jewell F. Stevens

"Few people realize," said Mr. Kirkbride, "that a conglomeration of disjointed data and tabulated dates does not constitute a reference Bible."

I sat up straight because he had hit squarely the vague dissatisfaction I had long felt with reference Bibles I had used.

"You see," Mr. Kirkbride explained to readers of *WORLD CALL*, "you haven't a reference Bible unless you have one with a practical working system, and the reference system is not practical unless it links the text with whatever other reference material the Bible may contain."

That sounded logical, and I remembered wondering what Herod was referred to in the first verse of the 12th Chapter of Acts. I asked Mr. Kirkbride if the Thompson Chain Reference Bible would tell, and he answered, "Yes, this text reference, like all others, is tied up instantly to its explanation. But before I show you which Herod it was, let me emphasize the crying need of connecting reference system and dated helps to insure a practical working Bible that gives its readers a thorough understanding of the beautiful truths blossoming unseen on every page. This unity accomplished for the first time in the Thompson Chain Reference Bible, which turns the searchlight of knowledge and understanding on the pages of Holy Scripture—not a flicker here and there, but a flood of light that fills the heart and mind of the reader with understanding."

### A Life of Service

Mr. Kirkbride has devoted the greater part of his life to the production of this Bible, the most helpful Bible published. His first aim in life was to become a single evangelist, but a nose and throat operation wrecked his hopes. Groping, he came upon the first edition of the Chain Reference Bible and found in it the opportunity he craved to serve his fellow man. From door to door he sold this Bible, saw its short-comings and resolved to make himself to the task of improving it.

"I felt the Chain Reference System was practically perfect, but that the material in the old subject index was not practical and needed to be connected up with the newer material. I finally persuaded Dr. Frank C. Thompson, editor, to undertake this task and the masterly Text Cyclopaedia was the result."

### Unrivaled Reference System

The Chain Reference System which Mr. Kirkbride referred to is unrivaled in simplicity and completeness. It enables you quickly and easily to follow any thought or character straight through the Bible. With this perfect system of reference is embodied an expository plan of verse analysis that breaks down substantially every Bible verse into thought topics, sometimes as many as seven.

Mr. Kirkbride opened the Bible to the well-known Twenty-Third Psalm and read; the first verse said, "Now notice that at opposite this verse we have the Chain

Reference suggesting we are 'God's Sheep,' and 'Christ is our Shepherd,' and also through God's 'Providence' we receive our 'Divine Supplies.' You see," said Mr. Kirkbride, "here is an exposition of the underlying meaning based on thought content; not on a word system. The Bible text is not marred by reference signs or confusing letters which are still in every other reference Bible and which are as out of date as tallow candles."

### Crowning Achievement Saves Time

"But the crowning achievement of the Thompson Chain Reference Bible is the Text Cyclopaedia, which catalogs all the 'chains' of over 100,000 references, together with complete dictionary material, general Bible information, a biographical study of Bible characters, Bible readings, pronouncing Bible Gazetteer and a comprehensive treatment of doctrines, peoples, manners and customs. The material of the Text Cyclopaedia represents the consecrated effort of twenty years of Dr. Thompson's life. So complete an encyclopaedia of Bible helps never has been attempted before."

Turning the page, Mr. Kirkbride remarked: "You will note that we not only have many new helps not to be found in other books, but we have an entirely new classification of the general information given in other Bibles. This enables you quickly to find what you want without wasting time. For example, a simple subject like the Miracles is classified differently. Every miracle is arranged under the man's name who performed it, and each is given in order. Note the feeding of the five thousand occurred before the feeding of the four thousand. This is a minor point, but it might be just the information you needed. Here is a list of all the Kings of Israel and Judah in order of their reign. And here's a list of the notable women of the Bible. In what other Bible could you find such complete lists as these? The wonderful analysis and classification of material, old and new, is but one of the many advantages of this Bible for real, practical Bible study."

### Teaches Truths by Contrast

"One of the numerous new features of special value in the Text Cyclopaedia is our plan of teaching or emphasizing great

## NOTE

Mr. Kirkbride promises he will send you a free booklet showing the unusually helpful features of this remarkable Bible so widely used by leaders of Bible study and thought. Write to him, care of the B. B. Kirkbride Bible Company, Room W 627 Meridian Life Building, Indianapolis, Indiana, or write your name and address on the margin below and clip with this note and mail to him, and if you would like to become his representative in your community please so indicate.



*B. B. Kirkbride*

Publisher Chain Reference Bible

truths by contrast, such as: Knowledge-Ignorance, Poverty-Riches, Self-Indulgence-Self-Denial, Worldliness-Unworldliness, etc., etc. Another is the treatment of practical subjects, many of which are not even mentioned in other Bibles. Such subjects as: Business Life, The Surrendered Life, The Devotional Life, Civic Righteousness, etc. It is but a step from any subject or thought to the Text Cyclopaedia where it is thoroughly analyzed and developed. Indeed the Text Cyclopaedia is an unparalleled reference library in condensed form with a complete Topical Index that unifies the Chain Reference System and all related helps. This Bible is abreast of the times; saves searching; emphasizes spiritual themes; stimulates study; and lights a path for common living. In consequence, the Thompson Chain Reference Bible is rapidly displacing all others with leading scholars and Bible readers in every land where English is spoken.

"Now to answer your question about the Herod mentioned in the first verse of the 12th Chapter of Acts. If you look in the reference column opposite this verse, you will find the time is A. D. 44, and that Herod Agrippa, the First, is referred to. In the Topical Index of the Text Cyclopaedia you will find there were four Herods. The data on Herod the First reads as follows: 'He was the son of Aristobolus, and succeeded his uncle Herod Philip the Second as Tetrarch of Ituræa, Trachonitis, etc. He was given the title of King by Emperor Caligula and finally received all the territory of Herod the Great.' General references to Acts 12:1-20, 23-35. 'This,' concluded Mr. Kirkbride, 'is only an evidence of the exhaustive and authoritative completeness of the Text Cyclopaedia.'

### Not Sold in Stores

I then asked Mr. Kirkbride how a person desiring a Chain Reference Bible could get one if they were not in touch with one of his representatives, and he replied, "Unfortunately I do not have a representative in every community so that orders received from such places are promptly taken care of by parcel post. Sometimes orders are received from persons in towns where we have a worker who is sent to deliver the order."

I then asked him, "Would you like to have more Christian representatives?" "Indeed I would," he said, "and there are splendid opportunities to earn good money and do a worth-while Christian service. If interested persons will only write to me I will take up with them the matter of protected territory and give them every assistance in this interesting work."



# Pronunciation of Foreign Words

ă is to be pronounced as ä in hăt.

ä as ä in ärm.

ai as ai in kaiser.

au as au in kraut.

bh as bh in clubhouse.

dh as dh in roadhouse.

ě as ě in mět.

ē as ē in thēy.

ē as ē in hēr.

gh as gh in doghouse.

h is always sounded, even when final.

ī as ī in pīn.

ī as ī in machine.

kh as kh in buckhouse.

mp as mp in damper.

ō as ō in tōne.

ō as ō in tōn.

ts as ts in catsup.

ű as ű in бүт.

ū as ū in fūll.

ū as ū in rūde.

ű like German ū.

In accenting Tibetan, Chinese and Japanese, each syllable must be treated as a separate word.

## Africa

Coquilhatville—Cō kī yā ville

Mondombe—Mōn dōm be

## Up the Congo

MRS. ROYAL J. DYE, with Dr. Dye, one of the pioneers of the Disciples' work in Congo, has been a moving spirit in the bringing together of the intercessory fellowship of Christian missionaries, whose earnest united prayers have strengthened many a cause and person. Recently, Mrs. Dye herself has had a most serious affliction, her recovery thus far from which she attributes largely to the intercession in her behalf.

The Christians at Bolenge, led by Pastor Mark Njoji who was one of Dr. and Mrs. Dye's most loyal helpers in years past, have joyfully shared in this fellowship and rejoice greatly at the improved state of health of their affectionately-remembered "Nyang'Okuki."

A large commercial concern near Mondombe has solicited the services of an evangelist-teacher to be in residence at its main post, housing and all support to be borne by the company.

An event indicative of the growing responsibility of the Congo church took place in March. The S. S. Oregon, under the command of its Christian captain, Jean Inkima, made a fortnight's trip up the Ubangi River with Mpoku, assistant pastor of the Bolenge Church, and Bofei, senior elder, for the purpose of meeting, placing and paying the numerous evangelists and teachers who are laboring there, and furthering the work of the

## India

Bilaspur—Bī lās pūr

Damoh—Dū mō

Jubbulpore—Jūb bul pore

Mungeli—Mūn gē lī

Notha—Nō tha

Panna Lal—Pān na Lāl

Pendridhi—Pēn dri dī

## Japan

Doshisha—Dō shī shā

Fukushima—Fū kū shī ma

Hirai—Hī rai

Hosokai—Hō sō kai

Kyoto—Ky ō tō

Nakamura—Nā kā mū ra

Teizo Kawai—Tē zō Kā wā i

Unoura—U nō ū ra

Ushigome—U shī gō mi

## Latin America

Aguascalientes—A wās kāl yēn.tes

Asuncion—As ūn sī ōn

Colegio Americano—Cōlēhiō A mēr i kã nō

Emilia Dseo—E mī lī ā De se ō

San Luis Potosi—Sān Lū is Pō tō sī

## Tibet

Atuntze—A dūn sī

Tachienlu—Dā jēn lū

Tsa lei—Tsā lī

Tse Cheoung—Tsī Chī ũng

church in every way. This is the first time the Oregon has gone on so long a trip, so definitely evangelistic, without white missionaries on board. Despite low water, the large number of points to be visited, and other difficulties, the trip was made in perfect safety, and the friends, including the steamer crew, all returned with hearts full of rejoicing at the blessings vouchsafed them.—*Congo Mission News.*

## First Church, Cheyenne

THE proudest day in the life of the congregation at Cheyenne, Wyoming, was October 2, when the Bible school unit of the church was dedicated by Jesse M. Bader, secretary of evangelism of the United Christian Missionary Society. The congregation was organized only twenty-one months ago with 101 members and has been led in this magnificent undertaking by Mr. and Mrs.

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Charles E. Hannan, and sponsored by the United Society.

The cost of the building was \$34,000 of which \$15,000 was a direct gift from the American Christian Missionary Society, being a bequest of Belva Herron who died in 1911, and the building will be known as "Rose Herron Memorial Chapel" in honor of her mother. Forty thousand dollars was raised on dedication day and the church erection department of the United Society has made a loan of \$15,000 at 4%. This heroic church has already raised \$10,000 in cash in twenty-one months, to pay for the loan upon which the church is erected, and for local expenses and missions.

There has been a gain of more than one hundred per cent in membership at the Bible school has an average attendance of 202.

## Free Copies of Booklet

I HAVE on hands some copies of the excerpt from the Declaration and Address by Thomas Campbell, which was prepared by use in connection with the World Conference on Faith and Order at Lausanne, Switzerland, which I will be glad to send without charge.

Graham Frank, c/o Central Christian Church, Dallas, Texas.

## The Missionary Register

### Births

Esther May, to Mr. and Mrs. John N. Bierma, Mahoba, India, August 20,  
Daughter to Mr. and Mrs. L. D. Granger, Porto Rico, October 4, 1927.

### Missionaries Going to Field

Mr. and Mrs. Fred W. Hughes, South America, October 4, 1927, New York.

### Missionaries Arriving on Furlough

Miss Emma J. Ennis, India, September 6, 1927.



# Receipts for Three Months Ending September 30, 1927

## United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Reveries	\$31,332.81	\$ 4,548.49	\$ 2,733.60	\$ 85.91
Day Schools	11,417.55	2,726.24	213.65	14.15
Christian Endeavor Societies	816.49	332.43*	198.62	168.62
Woman's Missionary Societies	59,913.83	2,176.80*	2,835.30	1,884.30
Colleges	4,030.85	315.72*	5.00	5.00
Angels	610.76	61.81	14.50	14.50
Children's Organizations	1,115.99	393.51		
Individuals	6,754.65	1,289.06*	11,258.08	5,695.89
Quests	10,883.47	9,672.47		2,375.00*
Interest (U. C. M. S.)	10,790.50	2,245.07*		
Interest (Old Societies)	7,070.43	496.95		
Receipts from Old Societies	3,457.78	5,156.24*	17,802.70	10,533.57
Home Missions Institutions	8,421.01	11,005.09*		
Evangelical Institutions	16,943.62	6,391.48	85.69	55.46
Quinties			18,900.00	1,200.00
World Call Subscriptions and				
Advertising	9,985.22	996.26*		
Building's Builders	738.48	148.22*		
Christian Plea Subscriptions				
and Gifts	734.50	734.50		
Prayer	10,596.60	76.95		
Miscellaneous	14,512.34	6,243.89	1,373.55	12,057.70*
	\$210,126.88	\$ 7,681.40	\$55,420.69	\$ 5,224.70

## Board of Temperance and Social Welfare

Reveries	\$ 410.11	\$ 289.21
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Decrease

## A Record at Dallas

Sarah Harwood Hall, Home for Aged Women, Dallas, Texas

By MRS. E. D. VAWTER

LOOKING back through the past months we feel we have had the most particularly blessed year since the establishment of beautiful Sarah Harwood Home. It seems too good to be true when our family numbers twenty-four women (nineteen from Texas and one each from five other states), all well past seventy years, the past eighty and four having nearly lived at the ninetieth milestone. Really, doesn't it seem unbelievable to us that for ten months of the year not a single call was necessary from a doctor? Not even one member of the family had to go to the doctor's office. Not one has death stepped in to sadden our home. Not one in a wheeled chair. On the occasion the doors were closed, leaving an empty house. All the guests and sons spent the entire afternoon and evening picnicking. Nineteen of the twenty-four had an enjoyable day with the kiddies during their annual camp eight miles from Dallas.

In view of our unusual record it has been impossible to receive even one from our long waiting list into the home.

From twelve to fifteen members of our family are regular church attendants. For those who feel the effort to attend the city churches too great there are regular services in the home.

My, what ardent radio fans they are, and how thoroughly they do enjoy the splendid sermons and musical programs! They are so interested they can hardly wait for repairs when something goes wrong with the machine. We only

wish the local club and Sunday school class who gave the radio and the good man who keeps it repaired gratis might know the full measure of pleasure they have given with their radio gift.

For the wonderful health of the year we feel humbly grateful. For the material comfort and spiritual happiness, we are thankful.

## United Christian Missionary Society Directory Home Institutions

### Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.  
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.  
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.  
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.  
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.  
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

### Homes for Aged

California Christian Home (Massie Home), R. F. D. # 2, Box 941, San Gabriel, Cal.  
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.  
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.  
Florida Christian Home, Murray Hill, Jacksonville, Fla.  
Northwestern Christian Home, Walla Walla, Wash.  
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

### Mountain Schools

Hazel Green Academy, Hazel Green, Ky.  
Livingston Academy, Livingston, Tenn.

### Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 12.  
Jarvis Christian Institution, Hawkins, Tex.  
Piedmont Christian Institute, Martinsville, Va.  
Southern Christian Institute, Edwards, Miss.

### Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.  
Brotherhood House, 1080 W. 14th St., Chicago, Ill.  
Disciples Community House, 147 Second Ave., New York, N. Y.  
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.  
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.  
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.  
Valparaiso Christian Hospital, Valparaiso, Ind.  
Yakima Indian Christian Mission, White Swan, Wash.

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# The Last Page

**S**CRIBBLED on the windshield of a wrecked and abandoned Ford found in North Dakota recently were the words, "I do not choose to run in 1928."

In the primary department of the First Church school at Cedar Rapids, Iowa, the custom is to kneel and pray for any member that is ill. One Sunday afternoon the minister, Blaine Hyten, proposed to his young son Warren that they call on a little boy to comfort him in his illness. The father was startled with the reply, "We don't need to go to see him. We prayed for him this morning."

Wife: John, why are you so delighted at his sliding to second base—do you know him personally?

*Life* tells how the teacher asked, "What is a geyser?" and the pupil answered, "A geyser is a waterfall going up." This suggests another question, What is a pessimist and what is an optimist? A pessimist is a man going down and an optimist is a man going up. Speaking of pessimists and optimists reminds us of the pessimist who said, "I really believe that I could make a better world than this myself." "Sure," replied the optimist, "that is what we are here for. Now let's go to work and do it."

Rastus: Does yo' wife take in washing's?

Sambo: No, indeed! I takes 'em in; all she does am wash 'em.

Aspiring aviator: I had to come down for gas. Is this near Paris?

Farmer: Nope, you're about a mile and a half from Bloomfield, Indiana.

Overhearing an Italian woman refer to her party as foreigners, an English woman visitor in Florence was heard this summer to exclaim: "You are quite wrong. We are English."

Rusken said it many years ago—and it's still true today: It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word or making a friend.

Charles A. Lindbergh has another namesake. He is One Long Hop, a little baby born recently in Chinatown, Chicago.

His Chinese parents, impressed by Lindbergh's feat, wanted to name their baby boy after him, but they wanted a name with a Chinese ring to it. After much thought, the name was chosen.



"I would be glad," said the clergyman, after he had given out the text for his sermon, "if the young man who is standing outside the door would come in and make absolutely certain whether she is here tonight or not. That would be a great deal better than opening the door half an inch or so and thereby exposing the necks of the people in the back row to a current of cold air."—*Epworth Herald*.

"Money can take you anywhere,"

Remarked old Dan De Witt;

"Money can take you anywhere,  
Save where you can't take it."

"And there comes the youth who twenty or forty years from now will be our President; and there comes the lad who one of these days will walk into your house and up to your hearth and up to your heart and take away the dearest thing you have on earth, your darling daughter.

"Oh, wouldn't you like to meet him half way, out there in the distance and dusk and the dark, and tell him of some of the things he must meet and some of the things he can do to meet them right? Wouldn't you like to go up to him and say, 'Oh, my son, let me help you'; but you can't do it; you can't do that; you are helpless; all you can do is to stand and wait and watch and pray. But is there no way to help? Thank God there is, and that is to give this youth education; to tell him the things he ought to know; to make him the man who knows how; by giving all men education, and all women too; and in this way—that is, by educating and informing and training all—you help your own."—*Richard Yates*.

The usher was passing the collection basket. He passed it to a man who shook his head and refused to give.

"Take some, then," said the usher.  
"It's for the heathen."

Card in Florida paper—"Thursday I lost a gold watch which I valued very highly. Immediately I inserted an ad in your lost-and-found column, and waited. Yesterday I went home and found the

watch in the pocket of another suit. Go bless your paper."—*Quoted by the Boston Transcript*.

Mother: Bobby, when you were eating peanuts in the street car, I hope you didn't throw the shells on the floor.

Bobby: No, mother, I put them in the overcoat pocket of the man who sat beside me.

Motorist—"My car's stalled a little down the road, Mr. Farmer. One of the parts went bad on me. Suppose you haven't a spare spark plug?"

Farmer—"Spare plug? Nope. I hain't got a hoss on the place."—*Boston Transcript*.

A contemporary tells of a prominent layman who could pay \$50 for a dog and \$100 for a gun, but "could not afford to take his church paper at \$2.50 a year." Another man could spend cents a day on tips alone, but could not pay five cents a week for a bit of religious knowledge. A woman who made regular trips to Europe had to discontinue her paper because her budget would not cover this expense.

I heard the other day that there are one hundred missionaries and five passengers on board this boat.—*Missionary bound for India*.

William E. Barton, writing on the Lausanne Conference says: "Our unity is the depth of the undivided ocean; our divisions are its superficial waves. How true! And yet how many of us still see only the waves, which at best only wash us back and forth. We are reminded of the story of a group of women at their lunch hour who were discussing evolution and the origin of man."

One of the party remained silent when a companion turned on him and demanded his opinion. "I ain't got to say," he replied doggedly. "I'm a member as how Henry Green and I threshed that all out once before an' I'm settled, s'far's I'm concerned."

"But what conclusion did you arrive at?"

"Well, we didn't arrive at the same conclusion. Henry, he arrived at the hospital an' I at the police station."

Searching for an appropriate six lines with which to end the page, the uninspired Compiler-of-The-Last-Page clutches at inspired work of some unknown poet genius displayed on a blatant window poster in the Shop Across the Street. It is entitled "Get the Fight Returns," reads,

Hear blow by blow  
On the Radio!